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At Gettysburg Not in the formal addresses on the battlefield of Gettysburg last week, but in the innumerable incidents of friendliness and brotherhood, is to be found the best evidence of reunited patriotism. Here were some 55,000 veterans of both armies, fifty years after the bloodiest battle of the war, back in their old lines, eating at the same mess-tables and sitting before the same camp-fires, and living in the tents which made the region again a great camp. They found old friends among old enemies; they exchanged greetings and chaff; "Johnny Rebs" and "Yanks" answered to their war nicknames without bitterness; every one of this wonderful double army of old men enjoyed to his bent a reunion which, as one observer said, might have been theatrical if it had not been so spontaneous. Nothing illustrates better the spirit with which the occasion was celebrated than the simple sincerity of one Union veteran, who said to a newspaper correspondent: "I was talking with my wife about comin', and we figured out it might be a pretty hard strain, but I said to her, 'This is most likely the last chance I'll have to do anything for the Union, and I'd like to do it fifty years from the time the Union was saved. It's going to mean something to all the younger generation to have us old fellows get together and show there isn't any hard feeling. It will take away the last excuse for the young people to cherish any sectional hatred.'" Now, as long ago, service was the watchword. In fact, the veterans took rather serious risks in returning to Gettysburg in midsummer, and it is rather surprising that there were so few deaths and so little illness. Of strange meetings there were many odd and moving tales: thus—to quote but one—a Virginian standing at the Bloody Angle had just described how he fell in Pickett's charge and how "some Union man came 'long and saved my life," when a Pennsylvanian arrived on the scene and remarked to the Confederates, "It was right here that I gave one of your boys a drink of water, hauled him up on my back, and toted him to the hospital." The Virginian, so the story ends, ran over to him, took him by the shoulder, and peered hard into his face. "Why, good God, mister!" he cried, "you're the man that saved my life!" The meeting of General Sickles, ninety-three years old and the only Union corps commander present, and Mrs. Longstreet, widow of the famous Confederate General, was a notable incident; so was the greeting of Governor Tener, of Pennsylvania, with a "rebel yell;" so was the joint singing of the war songs of the North and South; so was the decoration of the graves of the 3,664 known and unknown dead in the National Cemetery. The Secretary of War, Mr. Garrison, commenting on the spirit of mutual kindness among ancient foes, put the case well when he said: "History holds no parallel. This meeting is the final demonstration that the last embers of the former time have been stamped out; and the great conflagration, which it was feared would consume our country, merely served to weld the different parts of it so firmly together and into such a perfect whole that no power can ever break it." The reunion reached its culmination on the Fourth of July, on which day the programme included an address by President Wilson. The Outlook has already retold the story of the battle in an article by Elsie Singmaster; it comments on the lesson suggested by the semi-centenary on another page, and in a later issue it will give some impressions from a correspondent on the field.

The Progressive Conference at Newport A novel party reunion and rally was that of the Progressives at Newport, which began on Wednesday of last week. It included a monster clam-bake; it was assembled at the call of the Progressive National Service; and it was preceded by a "Navy Day" meeting.

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Among the prominent members of the Progressive party who were present were ex-Senator A. J. Beveridge, Oscar S. Straus, Gifford Pinchot, Herbert Knox Smith; ex-Governor Bass, of New Hampshire; William Draper Lewis; Joseph Walker, of Massachusetts; and B. F. Bridge, National Committeeman from Missouri. Ex-President Roosevelt delivered addresses both before the Navy Day meeting and at the opening session of the Conference. At the Navy meeting Mr. Leroy Dresser presided, and Rear-Admiral Badger and other officers of the navy were on the stage. Mr. Roosevelt pointed out that to adopt a weak naval policy would be to follow in the footsteps of China, to become impotent for war, and in time, like China, to be in danger of dismemberment; that without a naval policy we could not uphold the Monroe Doctrine, nor maintain possession of Panama and Alaska. He added:

> Let it be understood that every man who votes to stop building up the navy or stop fortifying the Canal is voting to put us in a position where we cannot even resent insult, let alone ourselves insulting others with impunity. Let us remember that the policy of uniting the unbridled tongue and the unready hand is a policy of criminal folly. The most dangerous of all positions for any nation is to be opulent, aggressive, and unarmed.

In his address at the Conference itself Mr. Roosevelt considered the conditions in the West Virginia bituminous coal fields as an illustration of what might obtain generally under the futile plans of action, or non-action, advocated in the Republican and Democratic platforms last year, and apparently indorsed vaguely by President Wilson as being what he calls the New Freedom, which Mr. Roosevelt defined as "the old license translated into terms of pleasant rhetoric." What was needed and is needed in West Virginia, he held, is to invoke "the supervisory, regulatory, the controlling and directing power of the Government, precisely as the Progressives last year demanded." The first step was, of course, to stop rioting and to restore law and order. But that was not enough. The worst injunctions in the history of the United States had been granted in West Virginia, said Mr. Roosevelt; some of them were "the veriest travesty upon justice." Added to this, the company stores, forbidden in most civilized countries, have kept the miners in a state of practical serfage. The West Virginia Legislature passed laws to remedy the evil; but the courts, although divided, made the laws ineffective, found Constitutional flaws, and "repudiated the principle of justice on which the laws were based." Insistence upon unregulated, cut-throat competition was at the bottom of the West Virginia situation. The business man of the country has a right to expect from the Government something to remedy such conditions, not asking justice as a favor but demanding it as a right which the Government is ready and able to enforce. As to the laws, "the Constitution belongs to the people, and not the people to the Constitution; and the courts are the servants of the people, precisely as is true of all other public servants, legislative and executive alike. It is for the people and not the courts to say whether we shall have such laws in the interest of social and industrial justice, acts providing for cash payment in wages and abolishing these company stores." Thus, the conclusion which Mr. Roosevelt and the Progressive party reach is in the words which he quoted from Abraham Lincoln: "The people shall control both the legislatures and the courts, not to pervert the Constitution, but to overthrow those who themselves pervert the Constitution into an instrument for perpetuating injustice."

The Lobbying Scandal

The investigation by a committee of the United States Senate into President Wilson's statement that lobbying of an "industrious and insidious" kind has been going on in connection with the tariff has produced more than one sensational series of charges. It is evident that there should be some clearer definition by Congress, and in the public mind, between that sort of attempt to influence members of Congress in legislation which is perfectly legitimate, and that variety of "lobbying" which is improper. One Senator in the present investigation went so far as to stigmatize as undue influence the effort of the President to place before members his views as to what is right as regards the tariff, and how his party should carry out its pledges. At the other extreme, assertions have been made which include actual bribery. Between these two extremes all sorts of flattery, social prestige, and unfair presentation of facts and statistics have been declared to prevail. Last week the publication of the charges made by Colonel Martin M. Mulhall and the response made by officers of the National Association of Manufacturers have at least made it obvious

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that the matter should be probed to the bottom, and a committee of the lower house will probably be appointed for that purpose. Colonel Mulhall gave to a New York newspaper, the "World," a long and detailed story of wrong-doing in which he says that he acted as the agent of the Association referred to. It is said that the statement was sold to the newspaper for a large sum, and that it will be supported by many letters. The charges are so definite as to assert that members of both branches of Congress, who are named, actually accepted money considerations for exercising their influence over the committees of Congress which have labor questions in charge. An attempt to purchase Samuel Gompers, head of the American Federation of Labor, is described. Apart from actual corruption and expenditure of money, Mulhall asserts that the Association was able to exercise undue influence through "business, political, or sympathetic reasons" on officers of the Government, including, he says, even President Taft.

The Dangers of Lobbying

We need not point out that such charges are not to be readily accepted, as they come from a professed wrong-doer, and only the strongest possible confirmation from other sources can make some of them credible. The National Association of Manufacturers assert that Mulhall was discharged from their employ for cause, that many of the things he mentions relate to dates after that discharge, and that others are absolutely falsehoods. It is well known that this Association has worked actively to oppose certain legislation relating to labor, and particularly relating to questions of injunctions and boycott. The Association claims that their opponents in these matters have kept an active and insidious lobby at work at Washington, and that what it has itself done has not been secret, but has been carried on to disclose to the public the nature of proposed laws which were, in their judgment, distinctly opposed to all public interests. It is perfectly clear that there is much that can be done in this direction which is perfectly proper and perfectly fair fighting. The word "lobbying" has acquired a sinister meaning; yet Wendell Phillips once said of Whittier that he was a superb hand at lobbying; but of course he worked only for a cause he conscientiously advocated. How to draw the line, however, between right advocacy and that lobbying which is insidious and unfair is indeed difficult. It has been suggested that one practical measure would be the registration of all paid agents of interests or associations which are trying to influence legislation. How unscrupulous men can abuse the habitual secrecy of lobbying was seen last week in the disclosures of David Lamar, who boasted that he had falsely posed as several Congressmen. In view of the recent charges and countercharges, certainly something should be done to bring the whole question of the exercise of influence on Congress into open view.

More About the Caminetti Case

When District Attorney McNab, of California, first announced his resignation because of the action of the Attorney-General of the United States in ordering the postponement of the case against Caminetti under the White Slave Act, and alleging that the postponement was due to the political influence of Caminetti's father, who is Commissioner-General of Immigration, there was good reason for disturbance and concern. Last week The Outlook expressed gratification, which it is evident has been widely felt, at the prompt action of the President in reversing the order of the Attorney-General. When we commented on this case last week, facts were not known which have since been made public. These facts do nothing to make the case less serious for the Administration. It appears that District Attorney McNab had warned the Department of Justice that political influence would be exerted to have the case postponed, and had at some length pointed out the reason which should render such a postponement a serious mistake. It appears that Mr. McNab went so far even as to write to the Attorney-General: "Should the Department direct that no further affirmative steps be taken in the case, I should be compelled in utter discouragement of spirit to give up any attempt to enforce the law or maintain the prestige of this office, which we have so sedulously striven to enhance." The fact that under such circumstances Attorney-General McReynolds should have issued a peremptory order to postpone the case indicates what seems to us a very serious defect, to say the least, in the methods followed by the Attorney-General in administering the Department of Justice. If a District Attorney is worthy of confidence at all, the Attorney-General ought not to issue to him peremptory

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orders regarding the conduct of a case contrary to the District Attorney's own judgment; nor should he issue such orders without taking the pains to find out what the status of the case is and what information concerning the case the District Attorney has filed with the Department. If the District Attorney has not the confidence of the Attorney-General, he should not be continued in authority. The serious consequences which may follow the violation of this general principle are distinctly exemplified in the Caminetti case. Another matter which has not been of benefit to the Administration's side of this controversy has been Mr. Bryan's attempt to justify the order of postponement. In an editorial in "The Commoner" Mr. Bryan expresses his belief that it was right for the Secretary of Labor to urge the postponement of this case because Mr. Caminetti, the father of one of the defendants, had duties in the Department of Labor which would prevent his attending his son's trial. Mr. Bryan calls it a "reasonable request," and defends it on the ground that Mr. Caminetti himself did not ask for it and that Mr. Caminetti is a progressive Democrat. We confess that we do not understand and cannot explain Mr. Bryan's attempt to justify any effort to let political influence sway the course of a criminal suit.

The Senate Versus the Birds?

In the tariff act now under discussion by Congress there is a proviso of paramount interest to all lovers of the winged folk. As accepted by the House of Representatives this proviso reads as follows:

> Provided, that the importation of aigrettes, egret plumes, or so-called osprey plumes, and the feathers, quills, heads, wings, tails, skins or parts of skins, of wild birds, either raw or manufactured, and not for scientific or educational purposes, is hereby prohibited; but this provision shall not apply to the feathers or plumes of ostriches, or to the feathers or plumes of domestic fowls of any kind.

This passage was inserted at the instance of the National Association of Audubon Societies. That admirable organization believes that the elimination of these imported feathers is of vital importance in the fight to protect our own wild-bird life. Most of the feathers used in the millinery trade to-day come from abroad; and if this source of supply is cut off, such a blow will be given the traffic in feathers that the fashion of bedecking hats with the plumage of dead birds must die of starvation. This is freely admitted by the feather dealers themselves, who say that a fashion must have material in quantity to be effective. Such a law would, moreover, make for the protection of our own birds, because in those States where the sale of plumage is forbidden it would no longer be possible, as it is now, to palm off domestic plumage as "imported from abroad." Nor will this proviso lead to the slaughter of nesting birds for such a market as still exists in the city of Chicago, because the Audubon Societies guard practically all the important breeding colonies of water birds—the source of the bulk of decorative material—in the United States. When this excellent proviso emerged from the Finance Committee of the Senate, it was amended by the addition of the following words: "Or to the feathers or plumes of birds commercially recognized as edible or pestiferous." This sounds justifiable enough until we find what a tremendous list of birds there are that in some locality or other are regarded either as edible or pestiferous. The Audubon Societies point out that the list of edible birds might be construed to contain all species and varieties of snipe, sandpipers, plovers, oystercatchers, grebes, loons, ducks, geese, brant, swan, rails, coots, gallinules, quail, grouse, wild turkey, dove, pigeons, the robin and the bobolink, chewink, meadowlark, and, in Ohio, the heron. To make matters worse, the provision of this amendment does not refer to birds legally regarded as game birds, but to birds usually killed for food purposes. This being the case, we must add to the list the night-hawk, roseate spoonbill, limpkin, sandhill crane, cormorant, white ibis, pileated woodpecker, flicker, and many others. This catalogue contains the names of the most valuable forms of bird life to be found in the United States. Moreover, it should be noticed that even the legitimate game birds are of little value for the trimming of hats if they are killed during the open season. They must be killed at nesting time, while their plumage is at its best and brightest. The list of pestiferous birds, since there is no one designated to decide upon this classification, might be stretched to contain jays, woodpeckers, catbirds, robins, herons, egrets, kingfishers, shrikes, warblers, crows, blackbirds, hawks, falcons, owls, eagles, vultures, pelicans, sea gulls of all species, and terns. Amended in this manner, the whole proviso would become little more than a dead letter. It is hoped that the

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Senate amendment will be wiped out of existence before the passage of the bill.

The Feeling in Japan

The refusal of a mob to allow a group of Koreans to leave the station of Hemet in southern California is furnishing material for the agitators in Japan; for in that country, as in this, there are yellow politicians and there is a very considerable yellow press. The Outlook has already indicated the material which the opposition to the Ministry finds in the question at issue between the two countries. It is easy to accuse a Ministry of vacillation or weakness when it is dealing with a foreign country. The stories of anti-American mobs and anti-American speeches in Japan have been grossly exaggerated. Like much of the news which goes by cable from this country to Japan, or comes from Japan to this country, these stories appear to have been edited for the sake of creating irritation. As a matter of fact, those best informed in regard to feeling in Japan are unanimous in saying that there has been very little excitement—no attacks from responsible quarters on America—and that the Government has made every effort to keep the country quiet. War talk, when questions between two nations have not even arrived at a stage of exact definition, is not only absurd but a crime against both countries, and a kind of fraud on the readers of the journals which indulge in it. There are a number of representative Japanese now in this country endeavoring to clear the situation and to bring about a right understanding between the two nations. Among these are Dr. Soyeda and Mr. Kamiya, representatives of the Associated Chambers of Commerce of Japan and of a society recently organized to encourage mutual understanding and to foster the friendship of two nations which have always had a high regard for each other. Dr. Soyeda, who was until recently the Governor of the Industrial Bank of Japan, in a recent speech in the city of New York said:

> In order to attain these high and noble aims the help and guidance of an advanced country like yours are of the utmost necessity, and we in Japan are looking forward to your kind help in the future—so freely given in the past—for the assurance of universal peace and the strengthening of commercial ties—and, above all, for bringing the different races into one perfect harmony and everlasting brotherhood. Gentlemen, these are indeed weighty problems, to be solved only by the co-operation of countries quite unselfish and enlightened, and your Constitution and traditions render your great Republic fit for such a noble mission. It is, therefore, my ardent wish that you will take the lead in this work, and I am sure Japan will follow in your footsteps along the path of justice and humanity.
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> Viewed from such a high standpoint, any difficulties there may be regarding the solution of local or racial questions will be minimized, and there will be unchanging peace and unity between the two nations on the shores of the Pacific—not only for their mutual benefit, but for the peace and harmony of the whole world.

These words come from a man of high responsibility, and they express not only the policy of the Japanese Government, but the feeling of the great mass of the Japanese people.

The German Army

Last week the German Parliament approved the proposed increase of the German army to 870,000 men. Thus the German Emperor has had his way. The result of the Balkan War seemed to him to indicate that the Triple Entente—England, France, Russia—and not the Triple Alliance—Germany, Austria, Italy—would receive additional strength by the rise to possibly centralized power of the Balkan nations. Accordingly, the official "Norddeutsche Zeitung" proposed legislation providing for an army increase, together with the necessary taxation. The "Norddeutsche" frankly declared that the balance of European power had been shifted by reason of the events which had taken place in the Balkans. Furthermore, it continued, in a war which might be forced upon her, Germany might have to protect herself against several enemies. Hence it was a supreme duty to make the defense as strong as the population allowed. German army strength, the "Norddeutsche" added, had not kept pace with the growth of German population. As universal army service is the best proved basis for German strength, it proposed a bill, therefore, later introduced in Parliament, to develop universal service according to the extent of population. That bill has now been passed. The increase will cost a quarter of a billion dollars, to be raised by an additional income tax. The minimum income taxed by this bill is $1,250. The impressive thing about all this army increase, however, is its testimony to the fact that the Balkan War has reawakened the spirit of pan-Slavism. The Slavs are of course bound to the chief Slav state—Russia. And Russia's ally is France. And France's

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friend is England. Under these circumstances, a union of all the Slavs for an aggressive movement is far more possible than it has been. Germany should be prepared. But does this justify so great an additional burden to the German nation? We doubt it.

Henri Rochefort

To old-time habitués Paris without Henri Rochefort will be something almost contrary to nature. For no man of our time seemed more "French" in the former and outgrown conception of the French character, a man to realize more the dashing spirit of d'Artagnan in Dumas's "Three Musketeers." Such was this son of a Legitimist Marquis and aristocrat. For Henri Rochefort's real name was the Marquis Victor Henri de Rochefort-Luçay. One can print all those names and the "de" now that Rochefort is dead. But so violently anti-aristocratic had he become that the printing of them during his life might have resulted in a challenge to a duel! The duel is supposed to have been a vital part of French life of the day of the elder Dumas. Rochefort was its most notable protagonist in our day. His list of duels was incredible; he seemed ready to take up his sword at the slightest provocation. His ideal of life was at the furthest remove from the quiet poise and worth which characterize the modern men of France—men like the three most recent French Presidents, for instance. Rochefort's ideal was described by the word passion. In the French Revolution he might have been a famous figure; in our day he was an anomaly. He threw himself into journalism and politics with enthusiasm. He became a notable influence because of his fine and praiseworthy courage; and also because of his not always praiseworthy caustic editorials; they sometimes degenerated into the merely vitriolic, and were characteristic of a more uncivilized age. He was successively the editor and the director of "La Lanterne," of "La Marseillaise," and of "L'Intransigeant." Plenty of Frenchmen read these papers. Some Frenchmen were influenced by them. Most were merely amused. But the editorials were well adapted to jaded appetites. Of constructive statesmanship Rochefort knew little and perhaps cared less. That was a pity, because under the government of Napoleon III, under the Commune, and under the Republic, Rochefort had a very considerable chance to confirm the forces of law and order. Instead of that he satirized the personal foibles of Napoleon III, he did not cry out against the cruelties of the Commune, and he did support a pretender, Boulanger, who probably would have wrecked the Republic; and he defied justice in his scandalous treatment of Dreyfus. When all is said, however, the pepper and salt which Rochefort daily contributed to the journalistic menu of the Parisians was not altogether without its worth even to the Government of the day. Few men have ever exhibited a greater difference between public and private life than did Rochefort. Violent and provocative as he might be in public, to his family and his friends he was the gentlest of men. He was especially well known as an art critic; his ability in this direction amounted to positive genius.

Is There Another Balkan War?

Last week the desultory fighting between the Bulgarians on one side and the Greeks and Servians on the other assumed more serious proportions. It extended about a hundred and twenty miles across Macedonia, from the Ægean Sea to the north. The irregular line marked towns captured and occupied by the Greeks and Servians, but wanted by the Bulgarians. According to the treaty of March, 1912, between Bulgaria and Servia, it was agreed that, in the event of their victory in a war by them on Turkey, Bulgaria should occupy a large part of Macedonia, including some of these very places, Servia and Greece occupying the rest of Macedonia and Albania. But the result of the war shows that, at the desire of the Powers, Albania is to be erected into a separate state. The result also shows that the success of the Greek and Servian armies in Macedonia has been more important than that of the Bulgarian army, which was, indeed, thoroughly occupied elsewhere. Now that the war is over, however, despite the fact that Bulgaria expects to occupy two-thirds of all the territory captured by the allies, her land hunger seems to have grown apace, and she demands all of the territory assigned to her by the treaty with Servia. Servia naturally objects to this, not denouncing the treaty, but saying that circumstances have changed, and that what might possibly be construed to be technically just, as claimed by Bulgaria, is certainly no longer equitable. Under any circumstances, the share of Greece

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and Servia in the division of the Balkan spoils would be much less than that of Bulgaria. But they decidedly object to having it reduced to what they deem pitiful proportions. Although the Balkan allies have agreed to send their Prime Ministers to St. Petersburg to settle this very question, and although Bulgaria and Servia have agreed, at his insistence, to accept the Russian Emperor's arbitration as provided by their treaty, the respective Governments seem to be unable—and perhaps unwilling—to keep their forces in Macedonia from attacking each other. It certainly seems like war when we read that in one day's fighting the Servians captured a thousand Bulgarians, and that the total loss in killed and wounded was two thousand. Reports from Sofia, the Bulgarian capital, and Belgrade, the Servian capital, are not to be taken at their face value. More reliable news comes by way of London, Paris, and Berlin. But the news from those capitals confirms in large degree the sensational reports from the Balkan capitals.

There Should be No Balkan War

Perhaps the most really serious news is found in the Greek Government's course. In notes to Bulgaria and to the Powers, last week, that Government justifies any armed action by it because Bulgaria, it claims, has treacherously attacked the Greeks and the Servians in order to seize important territory, and so to place herself in a more advantageous position in the coming negotiations for a settlement of the Bulgarian differences. The Greek Government adds: "After Bulgaria has answered all conciliatory steps of peace by repeated breaches of treaty and by crossing the provisional boundary, the Greek Government feels forced to give the Macedonian divisions of its army the order to assume the offensive." King Constantine has left Athens for Salonika, the Macedonian chief port, and this action would make it appear as if Greece "meant business." The cheering fact about the whole situation, however, is that there has not yet been a formal declaration of war by any one of the Balkan Powers, or even an interruption of diplomatic relations. Moreover, the Powers are working to avert a war which might ultimately involve all Europe. Whether averted or not, the events of the past few weeks have contributed not a little to dishearten the friends of the Balkan allies. These friends have hoped that at last the Balkan States could come together in a federation, and thus could end the quarrels which, by weakening each State, opened the way centuries ago for the Turks to flood southeastern Europe. With every new step taken in advance since the present alliance was formed, the hopes of the friends of Bulgaria, Servia, Montenegro, and Greece have risen proportionately. Each victory seemed to point more clearly to an assured future for the Balkan States. But their glory has been dimmed by the fighting of these recent weeks. A month ago and the Balkan allies represented a new, virile, united force. To-day each State which has approved *unnecessary* fighting may be, by that token, just so much the prey of European diplomacy. Do the Balkan States not realize that for ages they were kept in the background by that diplomacy simply because they would not co-operate among themselves? If they do realize it, why should the Balkan federation now try to commit suicide?

The International Opium Conference

Delegates from forty-four nations met at The Hague last week to consider the opium question. This, we hope, means the last step necessary to crush out the traffic among nations not only in smoking opium but in other habit-forming drugs. It is a satisfaction to think that our own country has been a leader in this reform. In 1906 Americans began a systematic effort to secure the suppression of the smoking opium traffic by international action. Our State Department finally succeeded in the creation of an International Commission. It met in Shanghai in 1909 and paved the way for an International Conference, which met at The Hague in 1911. The result of all was a general agreement by the twelve nations represented to put an end to international dealings not only in opium but also in other harmful drugs. The twelve nations represented were the United States, China, France, Germany, Great Britain, Holland, Italy, Japan, Portugal, Russia, Siam, and Persia. So far, so good. But the twelve countries perceived that it would be useless for them to agree to radical reforms so long as the citizens of states not represented at the Conference could continue or begin the production of habit-forming drugs and the traffic in them. Therefore the Powers agreed that the thirty-four Governments of Europe and America which had not partici-

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pated should be asked to join in the ratification of the convention. If this could not be done by the end of 1912, another Conference should follow at The Hague. No one of the twelve Governments showed more energy in securing the adherence of the other nations than did our State Department, whose agent was Dr. Hamilton Wright, the well-known authority on habit-forming drugs and tropical diseases, one of the three American delegates at the Shanghai meeting, one of the three at the Hague Conference, and now appropriately a delegate at the second Hague Conference. The other American delegates at the present Conference are Mr. Lloyd Bryce, our Minister to Holland, and Dr. Gerritt Kollen, of Michigan. The effort to win support was successful. Only two of the thirty-four states approached are now holding back. They are Turkey and Peru. As Turkish opium is of high grade and is used practically altogether for medicinal purposes, it is believed that Turkey will ultimately adhere to the agreement. Peru will likely prove more obstinate, since her signature to the agreement would result in a great loss in the revenue from coca, from which cocaine is extracted.

Appropriate Opium Legislation

At Shanghai and at The Hague, four and two years ago, the American delegations were embarrassed by the long-continued failure of Congress to heed repeated appeals for the enactment of anti-opium legislation to put our country on a self-respecting basis. The present American delegation at The Hague may be similarly embarrassed if the Senate does not immediately follow the House in passing the bill to impose a prohibitive tax on the manufacture in this country of smoking opium. This bill has been made necessary by the threatening development of that industry on the Pacific coast, where poppies grow luxuriantly. We are glad to chronicle the fact that the House passed the bill without opposition. The measure provides an internal revenue tax of no less than two hundred dollars a pound on opium, and manufacturers of smoking opium are required further to furnish a hundred-thousand-dollar bond. This measure logically follows the law of 1909, which was passed just in time to place our delegation at Shanghai on a proper footing. That act prohibited the importation of opium except for medicinal purposes. But it is possible for those wishing to do so to cultivate the poppy, produce opium, and manufacture it for local consumption and inter-State traffic. The prohibitive tax now imposed and the heavy bond required should certainly be deterrent in effect. Moreover, the bill imposes a minimum penalty of a thousand dollars or imprisonment for not less than five years, or both, for each violation of the sections of this act. Finally, it provides for the summary forfeiture and destruction of all smoking opium manufactured in the United States contrary to the provisions of the bill. Now that the British Government has set itself right, in so far as its foreign relations are concerned, by prohibiting the export of any more opium from India to China, it is a satisfaction to feel that, in so far as our internal relations are concerned, we are setting ourselves right, not only as to importation, but also as to the manufacture and use, of habit-forming drugs.

Wisely Called to an Important Post

The Regents of the State of New York, who may be briefly described as the Educational Legislators of the State, have elected Dr. John H. Finley State Superintendent of Education, to take the place so ably filled by Dr. Andrew S. Draper and made vacant by his recent death. Dr. Finley's career has been an admirable preparation for the office to which he is now called: Secretary of the State Charities Aid Association, 1889–92; President of Knox College, 1892–99; Professor of Politics in Princeton University, 1900–3; President of the College of the City of New York since 1903. Under his presidency, and largely because of his executive and administrative ability, the College of the City of New York has risen in the last ten years to the rank of one of the great colleges of the country—great in number of pupils, in equipment, and in moral and intellectual standards of character. The Outlook has heretofore expressed its opinion respecting the importance of the office to which Dr. Finley is called. We do not think that the presidency of any university in the country affords a better opportunity for great service to the people of the country through its educational institutions than does the office of State Superintendent of the Empire State. Colleges and universities erect the educational superstructure, but the public school system lays the foundation; and

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as the child is father to the man, so the public school is father to the college, the university, and the professional school. New York State ought to be in the van of educational progress. The Superintendent cannot alone put it there; he is dependent upon the co-operation not only of the Board of Regents, but of the Legislature of the State, and still more of the people of the State, because the appropriations for education are largely determined by popular vote in the several school districts; but we expect that Dr. Finley will carry on successfully the work so successfully carried on by his predecessor. He has high educational ideals, his moral standards are not less high, he knows how to get along with men of all sorts—a knowledge which a State Superintendent must possess to succeed—he has proved by his administration of the College of the City of New York his ability to go forward, and also his ability to do so one step at a time; and he is both an engaging and a forceful public speaker. We are writing before his acceptance of his election has been officially announced, but we think it safe to assume that this election has not been made without previous conference with him and without his consent, and that therefore his acceptance of the position may be assumed to be, if not absolutely certain, at least highly probable.

Washington to Chicago via the Boy Scout Express

The Boy Scout movement is one of the most significant developments in modern education. It has fired the imagination not only of teachers and theorists, but, what is vitally more important, it has taken firm root in the hearts of boys and (through the Camp Fire Clubs) of girls throughout the entire country. So rapid, indeed, has been the growth of this organization that it is difficult to realize how short has been its history. Perhaps the present extent of the movement may be best judged by a recent event of unusual interest. On June 24 a Boy Scout left the White House bearing a message from President Wilson to Mayor Harrison, of Chicago. The Washington Scouts, by relays, carried the red bag in which the letter was sealed to the limits of their home territory; then they handed it over to the runners from a contiguous troop. It is nearly eight hundred miles from Washington to Chicago, and it took just four days, three hours, and fifty-seven minutes for the letter to make the trip. The race was run day and night over bad roads and through the hot June sun. Over a thousand boys took part in the race, each carrying the letter, on an average, a distance of perhaps three-quarters of a mile. Only in one district in Indiana did the letter fall behind its schedule, and then a call to arms brought forth enough Scouts, as one paper put it, "to save the honor of the State." The relay distances were cut down to between two hundred and twenty and four hundred and forty yards, and every available boy pressed into service. By such means the letter was brought to South Chicago so far ahead of the schedule that the troop assigned to that position was not in place to carry the message forward. The boys who had run the previous lap immediately volunteered to carry the message again. Automobiles hurried the boys into position, and the message was sent along with very little loss of time. This race was held under the auspices of the International Athletic Championship Association and the Boy Scouts of America. In this connection it should be noted that Boy Scouts played an important part in the historic celebration of the anniversary of the battle of Gettysburg. They carried bags for the aged veterans, served as courteous and willing guides, and, if we take as a standard their motto, "Do a Good Turn Daily," piled up enough credit to last them all a great many years.

The Warden of Toynbee Hall

The death of Canon Barnett not only marks the disappearance of an interesting figure, but also calls attention to the history of "settlement work" in London. That work may be said to have begun with Samuel Augustus Barnett, an Oxford man, who in 1872 became vicar of St. Jude's, Whitechapel, a post which he was to hold for twenty-two years. In 1873 Mr. Barnett married Miss Henrietta Rowland, who had worked in the slums with the late Miss Octavia Hill. The Barnetts thereupon began a work distinguished alike by Oxford ideals and Whitechapel experience. The Oxford ideals, which had been put out by Denison and Jowett, now began to take systematic shape, because young Barnett went back frequently to his Alma Mater to urge the young men on the point of leaving to give some regular portion of their time to a business-like and unemotional study of the condition of the

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poor. No one seemed more impressed by Barnett than a young commoner of Balliol, who had a reputation of being the ablest man of his year, but was unfortunately so delicate in health as to be unable to read for honors. This was Arnold Toynbee. He died in the early '80's, having lived a life full of love to his fellow-men. His friends, inspired by Barnett, founded Toynbee Hall in Whitechapel in his memory. The memorial was placed close to St. Jude's Church and vicarage, so that Mr. Barnett might be its first warden. He retained this post from 1884 to 1906. Under him Toynbee Hall became the foremost institution of its kind in the world. Men were invited to join it only on condition that they felt themselves clubable, inspired to the task, and could actually do some one practical thing for the benefit of the district surrounding Toynbee Hall. The hall itself was the place of residence of such men. Its work lay chiefly in three directions. First of all came university extension, and with it lectures and classes. For instance, the late Samuel Rawson Gardiner, the eminent historian, lectured in the district for no less than twenty years, generally to an audience of about a hundred. In the second place, there were the boys' clubs, and these were held not only at Toynbee Hall, but also in numerous elementary schools about Whitechapel. In the third place, there was the work in various branches of local administration—such as the school boards, for instance. All of these endeavors bore the warden's impress of character—a compound of sincerity and fervor, always held in leash by a cool, practical ability. He never allowed his heart to run away with his head. He was at the opposite extreme from sentimentalism. He believed first in learning all that can be learned of the life of the poor in a crowded community, and then in helping to bring about improvements on reasoned lines. Years ago he became canon and sub-dean of Westminster Abbey. But his prouder title was that of warden of Toynbee Hall.

Another Arctic Expedition

Last week an Arctic expedition under command of Dr. Donald B. MacMillan left New York on a whaling vessel on its way to Nova Scotia and thence to Ellesmere Land, where winter quarters will be established. The expedition expects to be three years in the Arctic regions. Dr. MacMillan was a member of the Peary expedition of 1906. The chief object of the present expedition, which is called the Crocker Land Expedition, is to explore the region which Peary believed to be a new continent. It is of especial interest to note that this particular Arctic plan was that which George Borup, who was drowned in 1909, had planned to make his great achievement in company with Dr. MacMillan, who now takes up the work which he had hoped to carry out with his brilliant young friend. Crocker Land is believed to extend partly around the Pole and to cover something like a million square miles. This section of the Polar neighborhood has never been explored, and it is hinted that the expedition may possibly push on to the North Pole itself. An interesting feature of the exploration is that the expedition takes a specially high-powered wireless apparatus which will be put into position on a cliff in Ellesmere Land, and, it is hoped, carry on communications with the nearest wireless station fifteen hundred miles to the south. The personnel of the expedition includes men skilled in ethnology, botany, geology, electricity, and other branches of science. The expedition is financed by the American Museum of Natural History and the United States Geological Survey, and by subscriptions. All indications are that Dr. MacMillan will have an unusual narrative to put before the public when he returns.

The Statue of the Whaleman

The statue of the whaleman presented to the city of Bedford by Mr. William W. Crapo, described in The Outlook about a year ago, was formally unveiled on June 20 in the presence of a great assembly, gathered not only to receive the gift but to honor the giver; for Mr. Crapo, now in his eighty-fourth year, holds a unique position in the city of his birth, where his high character, his honorable public career, and his personal distinction have endeared him to his fellow-citizens. The statue was described by The Outlook in these words: "Mr. Pratt [the sculptor] has designed a young whaleman in the pose of throwing the harpoon from the bow of a whaleboat, the figure representing youth, daring, independence, and efficiency. It will be larger than life; the pedestal and background will be of granite to harmonize with the tone of the library building, in case that site is selected. On the face of the back-

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ground the sculptor proposes to suggest the sea and the sky, with sea-birds floating along on wing, and at the lower right-hand corner a quotation from 'Moby Dick,' Herman Melville's story of whaling life, 'A Dead Whale or a Stove Boat.'" Memorials of this kind often fail either through lack of artistic skill or through lack of adaptation. This statue not only has artistic merit, but happily finds its place in a city whose prosperity was largely built up by the daring, skill, and sound character of the early whalemen. Mr. Crapo characterized the quality of these men in the following words:

> It was the adventurous spirit and the rugged hardihood of our whalemen, the integrity and excellence in construction and equipment of our ships, and the sagacious foresight and fair dealing of our whaling merchants, that made New Bedford the foremost whaling port of the world. The industry still lingers here, a remnant of its former greatness. Instead of fleets of whalers cruising in every ocean, a few vessels returning from their voyages land their catch on our wharves. Modern devices have lessened the risk attending the pursuit and capture, and the romance that once gathered around the harpoon has largely vanished.

There cannot be too many memorials which commemorate high qualities of character and stimulate later generations to repeat in other forms and under other conditions the heroic qualities of their predecessors.

Boston's Psychopathic Hospital

On Tuesday of last week there was held in Boston a conference of considerable public importance. It marked the completion of the first year's work of the Boston Psychopathic Hospital. This institution, which is a department of the Boston State Hospital for the Insane, although housed in a large and well-located building of its own, was founded with several definite objects in view: to provide prompt and efficient "first care" for the insane prior to their commitment to some asylum; to give treatment to those whose mental maladies—hysteria, neurasthenia, etc.—do not amount to true insanity, and hence do not justify their commitment to asylums; to supply "after care" to discharged patients; to provide "out-patient" treatment for the poor who need both immediate aid and instruction in mental hygiene; and to study systematically the causes of mental maladies and the best methods of dealing with each form of mental disease. This last is at present the most important function of such a hospital, in view of the great and seemingly increasing prevalence of insanity; and in founding the Boston Psychopathic Hospital it was intended that special attention should be paid to scientific research. Last week's conference, at which the work of the year was reviewed in detail by the physicians engaged in it, showed that this had been appreciated by them. Most impressive, perhaps, was the emphasis they laid on the essential preventability of many forms of insanity, their researches strongly bearing out the conclusions of other investigators that alcohol and venereal disease are the two principal single factors in causing organic brain troubles. Apart from purely medical aspects of the year's work, the reports read at the conference revealed great activity on the part of the hospital staff in general welfare work. After-care and instruction in mental hygiene were given to several hundred patients, many juvenile delinquents and backward children were examined to determine their exact mental state, and a series of lectures and demonstrations were given for the benefit of general medical practitioners desirous of familiarizing themselves with the early symptoms of the different insanities, in order to be able to act in the best interests of their patients before the curable stage was passed. When it is added that 1,418 persons, of whom 389 came as voluntary patients, were treated during the year, it becomes evident that the director, Dr. E. E. Southard, and his associates have had an exceedingly busy twelve months. These figures also indicate the urgent reality of the need the psychopathic hospital is intended to meet, and strongly suggest the desirability of establishing similar hospitals in all large American cities as agencies in a Nation-wide campaign against insanity.

Gerhart Hauptmann's Suppressed Play

Herr Gerhart Hauptmann has always been a storm-center. From the time, twenty-four years ago, when his "Vor Sonnenaufgang" ("Before Sunrise") appeared—an unnecessarily crude, stark, and repugnant play—his name has been one to stir up strife. Even his exquisite "Versunkene Glocke" ("The Sunken Bell") did not stay the storm. Herr Hauptmann's work is distinguished because of its controversial and rather iconoclastic tendency. It is also distinguished because it has awakened Germany to a welcome sense of

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the economic and social conditions of labor there. Herr Hauptmann's most recent work is a so-called "Festspiel," in which the war with Napoleon is celebrated. This work was requested by the city of Breslau, a capital of Silesia, Hauptmann's native province. The author twice declined to compose the desired work in glorifying the Prussian war in general and the liberation of Silesia in particular, saying that he was not the man to sing its praises in the ecstatic terms which super-patriots would expect. The Breslau authorities finally appealed successfully to his sense of local patriotism as "Silesia's most famous son, who happened to be also Germany's foremost writer." The play was to be used during the centennial celebrations which are going on throughout Germany in commemoration of the war for freedom against Napoleon. Hauptmann's play, of course, extolled the heroes who, in 1813, fought against Napoleon in the cause of German liberty and unity. To the consternation of Germany and the world it was announced that the play had been suppressed—at the instigation, it has been repeatedly said, of the German Crown Prince. The play had been performed twice at Breslau. The common but unconfirmed report is that the Crown Prince was so much incensed at the sentiments expressed by Hauptmann as to declare that he would take the royal and imperial name from the list of patrons of the Breslau celebration if the "Festspiel" were not withdrawn from the boards. Thereupon the Burgomaster (the Mayor) ordered its suppression.

The Breslau "Festspiel"

The first trouble seems to have been that, instead of honoring sufficiently the men who fought against Napoleon, they were really belittled by Herr Hauptmann in comparison with their mighty antagonist. Secondly, the finale of the drama is, it is claimed, anti-militaristic. Moreover, the play is written in a mystic fashion, which must have proven somewhat trying to the military men who heard it. The characters in the play are Napoleon, Frederick the Great, Talleyrand, the philosophers Hegel and Fichte, Marshal Blücher, and the other heroes of German independence—Stein, Scharnhorst, Gneisenau, Jahn, and Kleist. Then there are various allegorical figures. It may be that the play was really intended to be a botch, owing to one of its author's eccentricities. But the advertising it has received is likely to cause serious disturbance. So far as Herr Hauptmann is concerned, he could hardly be better advertised than he was at the beginning of the year through the award of the Nobel Prize for the best work in literature of an idealistic tendency. Perhaps the association of this Nobel Prize with that other Nobel award for works in the direction of peace may have cast some glamour over Hauptmann's name. But the latest event will reveal him in his true measure—a man of great talent, but also as one who brings a sword. In pursuing his ideals he has continually come in conflict with the modern state, the modern church, modern society, and we now find him coming in contact with history, pursuing his usual semi-ironical and often exasperating vein of discourse. But were Hauptmann to be tenfold more adversely criticised, the suppression of one of his works could not allay the discontent which he has brought; on the contrary, it can hardly do otherwise than foment it.

Industrial Training in Canada

Forethought is one of Canada's characteristics. Her far-sighted leaders see new avenues of opportunity and new needs in the distance, and prepare for them. A nation of less than 8,000,000, Canadians see the value of transcontinental lines through sparsely settled areas and build great railway systems one after another. They dream dreams of great ship canals and make surveys for them before fixing a date for construction. They know from careful study the kind of immigrants they need, and have a definite policy along whose lines they hew closely. They approach the cultivation of the soil with full knowledge of the agricultural possibilities of their country. In a word, they seek to do things efficiently, which involves thorough preparation as well as thorough execution. Although an agricultural country, the value of industrial training and technical education has not been forgotten. Three years ago a Commission was appointed by the Dominion Government, with Dr. James W. Robertson, formerly head of Macdonald College, as Chairman, to investigate the subject and report a plan. The Commission began by visiting every province in the Dominion, seeking information as to needs and conditions. It then visited Great Britain and several foreign countries. It has now brought forth a remarkably comprehensive programme, which puts the country in a position to proceed in

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an orderly way to develop a great system of industrial and technical training. It is based on the idea of federal co-operation with autonomous provinces, the whole being delicately adjusted to their political relations. It proposes a Dominion development fund of $3,000,000, to be provided annually for a period of ten years and to be divided among the provinces on a basis of population. This is to be for the promotion of higher technical education and industrial training.

How the Canadians Propose to Train Themselves

These funds, it is proposed among other things, shall provide scholarships in order that all social groups shall have equal opportunity, experts whose counsel will be available to provincial and local authorities, central institutions to supplement the work carried on by the several provincial and local development committees, and for the promotion of industrial and housekeeping research. Emphasis is laid upon the importance of adopting a plan which will preserve provincial control, encourage local initiative, and develop local responsibility. The breadth of the programme is shown not only in its general application in elementary schools and specialization in secondary schools, but in the various kinds of industry included and the variety of methods of application proposed. Not only are workers in factories considered, but, the Commission says, "the interests of the rural population should be conserved and promoted as far as possible," and "the needs of girls and women for organized instruction and training in the elements of the sciences and arts which underlie successful housekeeping and home-making under modern industrial conditions should be recognized and provided for." Even the fishermen are not forgotten, schools for their training and for instruction in packing, curing, etc., being recommended. The scheme takes thought also for the higher mental powers, it being suggested "that workers in factories whose main task is to attend or operate machines should receive instruction and training which would develop all-round power and skill, and increase their interests beyond the routine of automatic operations." It also remembers the higher social needs of rural life. Continuation schools, apprentices' classes in workshops, institutes, colleges, and correspondence study courses adapted to urban and rural conditions are the means proposed for carrying on the training.

Another State Immigration Commission

Massachusetts is stepping into line with New York and the other States which have domestic immigration policies. A commission of five has just been appointed to "make a full investigation into the status and general conditions of immigrants within the Commonwealth." The members are persons of ability and experience along different lines, in varying degrees, connected with immigrants and immigration. Bernard J. Rothwell, Chairman, is Vice-President of the North American Civic League for Immigrants, and a member of the Immigration Committee of the Boston Chamber of Commerce. Miss Emily G. Balch, Professor of Economics at Wellesley College, is a recognized authority upon the subject of immigration, having studied its conditions and problems both here and abroad. Mr. Frank E. Spaulding, Superintendent of Schools in Newton, Massachusetts, is prominent among educators, and is associate editor of the "Journal of Pedagogy." Mr. William H. O'Brien has long been identified with the labor movement, especially the Central Labor Union, and has been labor representative in the Legislature. Frederick C. McDuffie, of Lawrence, is a manufacturer of the broader-minded type, who considers that the better his employees are housed the more efficient workers they are. Miss Grace Abbott, for four years managing director of the Immigrants' Protective League of Chicago, a woman with a National reputation on the subject of immigration, has been selected for the very important position of executive secretary of the Commission. Excellent results are expected from a board representing such varied interests and having as executive a person of extensive knowledge of immigration, derived from direct contact with conditions during four years of investigation. The importance of an Immigration Commission in Massachusetts cannot be overestimated. One-third of the population of the State is alien; while in some manufacturing cities, *e.g.*, Lawrence, there are two foreign-born inhabitants to one native-born. As Mr. Rothwell says: "The State has created the Commission to see the effect of immigration upon, and its present relation to, the body politic; to determine, if possible, in what way it may be handled to the best advantage and safety of the State. We have an enormous annual increase in population of between 90,000 and 100,000,

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the vast majority of whom are non-English-speaking and alien to the American concept of democratic government. This army of newcomers may become a menace to the State or an advantage. To the extent that they are exploited, preyed upon, and abused, they become embittered; while to the extent that they are safeguarded, properly educated, housed, and guided, they may become a very decided advantage to the community." Federal jurisdiction is practically limited to the admission and restriction of immigration. Such other problems as relate to distribution, protection, and education must be taken up by the State.

GETTYSBURG: A COMMON IDEAL

A nation of materialists, mere lovers of money and of comfort, would not be, as the United States has been, celebrating the triumph of an idea. The Gettysburg reunion of last week was not primarily one in commemoration of a battle. The occurrence of the semi-centennial of the battle of Gettysburg was simply the occasion for a demonstration of a great spiritual fact. The connection of this with the anniversary of a battle is significant in bringing to mind the truth that it is for the things of the spirit that men are willing to die.

Fifty years ago at Gettysburg there were face to face not merely two armies of men, but two conceptions of human right and human freedom.

According to one conception the guarantee of freedom and right was to be found in the State. If the sovereignty of the State were effectively denied, if its power to control its own destiny were taken from it, there would be, according to those who held this conception, an end to the great experiment on behalf of freedom and democracy that had been undertaken in the Western world.

This was a conception held by practically all in the South. By no means all who held this view were, in the strict sense of the word, secessionists. There were many Southerners who earnestly, almost desperately, opposed secession, who nevertheless profoundly believed that every State had a right to secede, and that when it exercised that right its citizens, regardless of their individual opinions concerning the wisdom or justification of the special act of secession, were bound in loyalty to support the State in its act. The question whether the State should secede from the Union was, according to such a man's conviction, a question to be decided not by the Union but by the State. The more conscientious, the more patriotic, he was, the more he felt it his duty to sink his individual opinion in the will of the State. The very fact that he did not believe in secession, that he wished with all his heart it might be avoided, gave to his patriotic submission to his State's decision a flavor of self-abnegation that it would not have had if that decision had coincided with his personal opinion. There were great differences of personal opinion in the South before the war. There were secessionists and anti-secessionists, pro-slavery and anti-slavery men; but there was practical unanimity in this one feeling, that where the State led there it was the highest duty of all patriotic citizens to follow, and that whatever attacked the sovereignty of the State it was the highest duty of all patriotic citizens to resist. Consequently those who donned the gray and fought under the sign of the Confederacy were fighting against invaders, were resisting the aggression of tyranny, and were counting their lives as nothing for the sake of preserving their ideal of liberty.

As in all such crises, idealism was mixed on the Southern as well as the Northern side with materialism. There was a commercialism in the great slave interests that had its weight. That alone, however, would never have brought on the war. Robert E. Lee and the men who had his spirit would never have devoted themselves to a contest for the mere preservation of industrial privilege, whatever its form. It was slavery that raised the question of State sovereignty; but it was not on behalf of slavery, but on behalf of State sovereignty and all that it implied, that these men fought—a State sovereignty that they were convinced was the very foundation of civil liberty.

On the other side—the side of the North—the idealism was as dominant, even if it was not any more intense. According to the view of those on the side of the North, the whole future of democracy, of civil liberty, for which generations in the ancestral home of England had suffered, depended, so far as the American people were concerned, on the preservation of the sovereignty of the Nation. From that sovereignty as its source streamed the rights of American freemen. If the Nation were dissolved, the great inheritance of free government would be wasted. Pro-

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slavery and anti-slavery arguments had their weight, but the one did not drive men out of the North, nor did the other drive men into the Union army. Indeed, border fighting—even the Kansas struggle—left great hosts of Americans in the North singularly unconcerned. When, however, the National sovereignty was assailed, the people of the North awoke. The suggestion, "Let the erring sisters depart in peace," fell on deaf ears. Various as were the individual opinions in the North on the slavery question, there was practical unanimity in this feeling of National patriotism—the feeling that when the Nation called it was the highest duty of all patriotic citizens to answer, that whatever attacked the sovereignty of the Nation it was the highest duty of all patriotic citizens to resist. Those who wore the blue and fought under the flag of the Union were fighting against rebels, were resisting the aggression of an insurrection, and were counting their lives as nothing for the sake of preserving their ideal of liberty.

As in the South, so in the North, idealism was not free from alloy, but it was dominant. It was a profound faith in the sovereignty of the Nation for which the men of the Federal army fought—a National sovereignty that they were convinced was the foundation of civil liberty.

So it was the ideal of civil liberty to which each army was devoted. Not only was each side loyal to *an* ideal. That has been true in many a war. But in what other great war has it been true that both sides were loyal to the *same* ideal—the ideal of civil liberty?

The very fact of this devotion on both sides to the same ideal made it impossible for one side to recognize this devotion in the other. Because the men of the North were fighting for the ideal of civil liberty they saw in the Southern host an army of rebels. Because the men of the South were fighting for the ideal of civil liberty they saw in the Northern host an army of invaders.

History has vindicated the form which that idealism took in the North, and has disproved the fears of the State-patriots of the South; but that does not alter the fact that the ideal of the South was the same ideal, differently clothed, which has animated Americans from the beginning and has been the guide of English-speaking peoples for centuries.

So it happens that the very same cause which led the North to look on the Southerners as rebels, and the South to look on the Northerners as invaders, has made to-day possible a united country. When the veteran of the blue and the veteran of the gray met at Gettysburg last week, they paid tribute to a common ideal.

TWO ISSUES: DIRECT PRIMARIES AND JUDGES OF THE RIGHT TYPE

There are certain considerations of good citizenship which rise above all questions of mere partisanship, and certain of these will be at issue next fall.

In New York State the Democratic Governor, Governor Sulzer, has stood for the principle of direct primaries against the bi-partisan combine of the two party machines under the respective party bosses. I have counted myself fortunate in having the chance heartily to back him in this fight, precisely as I backed his Republican predecessor, Governor Hughes, three years ago in the same fight. The principle of direct primaries is essential to proper party control, and one of the best features of the bill Governor Sulzer is backing is the one doing away with the State Convention, which is the chief source of power of the party bosses. Under Governor Hughes the bill that he originally demanded did away with the State Convention. At the very end, in the effort to get something, inasmuch as it was impossible to get all, Governor Hughes accepted a compromise bill which retained the State Convention. All earnest reformers, on the principle of taking half a loaf where they can get no more, supported Governor Hughes when he decided to accept this compromise. But the bosses killed even the compromise, and the time has long gone by when it was necessary to accept such a compromise. Indeed, the event showed that it would have been better if Governor Hughes had refused then to accept the compromise and had fought for the original and better bill, for he gained nothing by the compromise, and the bosses were bound to beat the bill in any form, just as has been the case in their dealings with Governor Sulzer. Personally I think that the so-called Davenport Bill is better than the one originally championed by Governor Sulzer; for, under the limitations of the Davenport Bill, I believe the popularly elected State Committee should be allowed to place before

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the voters at the primaries a ticket which they could nominate or not—this ticket to have no advantage of any kind over tickets prepared by petition. But Governor Sulzer's bill meant a long stride in the right direction, and while I would have preferred certain amendments which I indicated in my Buffalo speech, the only proper course for Progressives is to support the bill with or without these amendments, precisely as we supported Governor Hughes even when the compromise that he had accepted was not as good as the original bill.

The prime and simple reason for direct primaries is that the average voter must have the right to choose his own leaders. We do not propose to do away with organization or with leadership, but we propose to make the organization and the leadership responsive to the demands of the average citizen. We propose that a leader shall really be a leader and not a driver; and the only way to make him a leader instead of a driver is to give the average man complete power within his party organization, which power can be secured for him through the direct primary and through the direct primary alone. This would make the leader far more wary than at present of disregarding popular feeling; ordinarily he would lead, just as at present; but the people would have what they do not now have, the power to assert their wishes over him whenever they became sufficiently stirred.

I very earnestly hope that all good citizens in the campaign next fall will stand back of the principle of direct primaries, and support no member of the Legislature who did not himself support Governor Sulzer in this fight, and no member of the Legislature who will not refuse to be bound by any party caucus against the direct primary bill as supported by Governor Sulzer and the Progressive party.

But there are other important issues next fall. One of these is the question of the judiciary. Two Justices of the Court of Appeals, one of them to be Chief Justice, will be chosen. We should choose men of the highest character, and men who are also alert to the social and economic needs of our own day. We have such men already standing high on the bench in New York. There could be no two men in any State of the Union who would more thoroughly fill the requirements of the position than, for example, Judge Martin Keogh, of Westchester County, and Judge Frank C. Laughlin, of Buffalo. They would be ideal men to have as Chief Justice and Associate Justice on the Court of Appeals, and thrice fortunate would our whole body of citizenship be if the Court of Appeals could be gradually filled with men like them. In the same way, in the city of New York we should put on the Supreme Court men like Judge Hoyt, of the Children's Court, and Magistrate Corrigan—and the entire municipal ticket, from the Mayor down, should be composed of men of just that stamp, men who would render the high character of service that has been rendered by men like District Attorney Whitman, Comptroller Prendergast, President of the Board of Aldermen Mitchell, and Borough President McAneny.

THEODORE ROOSEVELT.

THE PRESENT HELL

There is a great deal of flippant talk about the abolition of hell. It seems to be the impression of many people that the possibility of suffering, symbolized by a material place of torment, has been eliminated from human life. As a matter of fact, hell, in the sense of inevitable and unmistakable punishment, is to-day far more a reality than it has ever been before. Whatever may be the sufferings through which men must go in the future in order to be purged of impurity, there is no question about the sufferings which they undergo in this present life. The answer of the man who was asked if he believed in hell, "I do not believe in it; I know it, because I am in it," is a terse statement of what may be called the modern view of punishment for sin. It is not a punishment which is relegated to the future; it begins the moment the sin is committed. It is not a punishment which is local and exterior; it is a punishment which is wrought out in a man's nature. It is a thousandfold more terrible than the conception of hell as a place of external torment; for the hell of to-day gets its more tragic aspect from the fact that the men who are in it are often unconscious that they are in a place of torment. It is unspeakably pathetic to see a human being go down the hill of life physically from higher to lower levels, becoming less and less pure and more and more a slave; but the most terrible tragedy lies in the fact that the victim is often unconscious of the increasing degradation. It is the deadening of moral sensi-

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bilities, the blinding of the moral sight, the decay of the moral faculties, the dullness of vision, that constitute the real moral tragedy of living men and women voluntarily submitting without struggle to temptation; gradually, and often unconsciously, losing the power of seeing the difference between health and disease. They cut themselves off from the spiritual world, and are made skeptical by their blindness of vision. They cannot see the mountains nor the stars which to people who have not injured their power of sight are always visible. They are like men and women in a great library who have misused their opportunities, mutilated the books, broken the rules, and, because the doors are not locked against them, think they have escaped punishment; while, as a matter of fact, there has come upon them day by day the awful tragedy of blindness; and, sitting in the midst of the treasures of the world, they are losing their power of seeing them.

The most terrible aspect of the modern conception of hell is that a man creates it for himself; it is a consequence of his own life. In "Man and Superman" Satan suggests to a woman who to her great surprise has found herself in hell that she ought to go to heaven for a while so that she might find out how uncomfortable she would be; and, in response to her question whether she would be allowed to make the experiment, she is informed that people stay in hell because it is the one place in which they find themselves at home!

People go to hell, not because they are sent there by a divine decree, but because they belong there. They go, as certainly as the harvest follows the sowing, by a law written in their natures. They can no more escape hell if they invite it than they can escape the succession of the seasons. There is nothing arbitrary or abnormal about it: God does not send men to places of torment; they go of their own volition. He does not impose it upon them by the use of arbitrary power; they elect to go, and they leave hope behind simply because they have thrown hope away. It makes very little difference what the theological conception of hell is, it remains and always will remain an appalling fact in the experience of humanity. It does not lie beyond the visible boundaries of the world; it does not wait to open its doors until death comes; the world is full of people who are already in hell whether they know it or not. And they are there because they have chosen to go. The pages of the newspapers furnish indisputable evidence that hell is a reality in this life, whatever it may be in the next stage of life, and that lost souls are going about in darkness in the every-day world.

So long as the human spirit gives itself to evil there is no place for it but hell. To such a one heaven would be just as much a place of torment as hell; while to a good man hell in any world would be a mere name. It has no more personal relation to him than the police courts have to the man who never breaks the law. Hell is a torment which comes to us because we invite it, as most things come to us; not suddenly nor tragically, but gradually and slowly as the ripening of our own thoughts and deeds.

LETTERS TO UNKNOWN FRIENDS

How early can children be led to God? In the rush of our busy lives at the present day there seems no time for the methods of fifty years ago. Though many professing Christians believe their children may be taught and can understand what sin is, and the corruption of the whole nature, the need of a Saviour and the duty to God, God's love and mercy as well as his justice, yet it is not *wise* to make a personal *appeal* to them. They feel their own lives are inconsistent, even in the eyes of their children, and they hesitate about talking with them about personal consecration to God. Let me picture a family in which I am often an inmate. There are five children between two and ten years of age, and two grandparents, and guests constantly coming and going. The father must be in his office in town at nine o'clock, and the three older children in school. The mother prefers to have no hired help in the house. There are so many necessary cares and interruptions that they have discontinued family prayers or "devotions," as we once called this helpful home custom. But every morning, when all are seated at the breakfast table, they recite together a psalm or some other portion of Scripture which has been studied on the Sabbath under the guidance of either father or mother. Most frequently recited is either the 1st, 2d, 8th, 15th, 19th, 23d, 24th, 46th, 67th, or 100th Psalm, or the 13th chapter of 1st Corinthians. After one of these is recited they together offer the Lord's Prayer. There is harmony and unselfishness in the family. But these children of seven, nine, and ten years, who seem thoughtful and interested in the teachings of the Bible, do not seem to realize that it is their privilege and duty to give themselves to God now while they are so young. UNKNOWN FRIEND.

The answer to your question is found in Christ's saying, "Which of you, by taking thought, can add one cubit unto his

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stature? . . . Consider the lilies of the field, how they *grow*;" and in the counsel of Peter, "*Grow* in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

There are two conceptions of religion. They are discriminated here more sharply than they are in the minds and experiences of most men and women. Sharpness and discrimination are necessary for clearness, though at some sacrifice of historical accuracy.

According to the one conception, children are by nature children of the devil. They are under the domination of sin, and their whole character is corrupted by it. They must be converted, re-created, born again through a new and strange experience, in order to be saved. How to bring about that strange experience and the resultant conversion is the parental problem.

The other idea is that children are by nature the children of God; that of such is the kingdom of heaven; that by baptism in their infancy they are brought into and made members of the Church of Christ; that with the animal proclivities they also possess a natural proclivity for reverence, faith, hope, love; that to develop those spiritual proclivities and make them regnant in their life is the parental problem.

I do not stop here to argue between these conflicting ideas. I accept the latter conception of religion. I believe it to be in harmony with the teaching of Jesus Christ, and in harmony with the best thought of the most sympathetic students of childhood. I hold that religion is natural; that we are the offspring of God; that depravity is what Dr. Bushnell has called it, not natural but contra-natural. Perhaps a more accurate statement of the truth would be furnished by this simple illustration: The child is like a vine. It is natural for the vine to grow up toward the sunlight if a trellis is furnished on which it can grow. If no trellis is furnished, it is natural for it to trail upon the ground and fasten its tendrils to the earth.

The problem, then, for the father and mother is how so to train the growth of the child that it shall come naturally into a life of loyalty to its Father in heaven.

The child from birth looks up to its parents; in the earliest months, generally in the earliest years, primarily to its mother. It looks to her for provision, for protection, for education, for government, for its ideals of life. If she provides it with its food, its animal instincts lead it to cling to her. If she leaves it to a nurse, it easily transfers to the nurse its feelings of dependence. If she protects it from its childish fears, it runs to her protection as a chicken to the wings of the hen. If she scoffs at its fears or leaves the child to be tormented by them unguarded, reverence for the mother is checked, dwarfed, perhaps destroyed. It looks to the mother for education, and brings to her instinctively innumerable questions. If the mother answers them as best she can, the child counts the mother as its teacher. If the mother turns it away with "Don't be asking foolish questions," the child goes to other teachers to satisfy its curiosity, and learns, sometimes from ignorant servants, sometimes from vicious playmates, lessons of superstition if not of vice. It can easily be taught obedience to the mother's will, if the mother is rational and unselfish in her law-making, and patiently and persistently enforces every command. If not, the child as easily learns habits of disobedience and lawlessness. Anarchists are often made by foolish or idle mothers in the nursery. Whatever is the life of the father and the mother becomes naturally the ideal for the child. If that life is selfish, sensual, worldly, the child grows up selfish, sensual, worldly. If that life is generous, pure, spiritual, the child grows up generous, pure, spiritual.

It is from the father and the mother that the child gets its ideas of life, and therefore of religion; of goodness, and therefore of God. What to the child is meant by "Our Father in Heaven" depends on what the father on earth has been to him. What is meant to the child by "As one whom his mother comforteth" depends on what the mother has been to him. A little child was playing on the nursery floor, picked up its father's collar which had fallen from the dressing-table, and held it up to the mother, saying, "See papa's damn." The wise mother that evening, as the father was dressing for dinner, handed the child the father's collar and asked him to tell the father what it was. He repeated the same phrase, "Papa's damn." Thus the father learned that he was teaching his child, at two years of age, profanity. The child at two years of age is equally ready to learn either profanity or prayer, whichever the parent chooses by his example to teach. Children are rare, instinctive, and indiscriminating imitators.

If the parents have derived their ideals of life and character from the life and character

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of Jesus Christ, if they have imbibed his spirit and are endeavoring to live his life, if from Christ they have derived their idea of their heavenly Father and what their companionship with their heavenly Father may be, if the sincerity of their consecration to a Christlike God is shown by their endeavor to live a Christlike life, their children will begin by endeavoring to follow their father and mother, and will end by following the Leader whom their father and mother followed. They will grow into consecration as they grow into an understanding of their parents' divine purpose and their parents' experience of divine companionship. This is to "*grow* in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Let me restate your perplexity. "These children," you say, "do not seem to realize that it is their privilege and duty to give themselves to God now while they are young." Exactly what does this mean? Does it not mean something like this: It is their privilege and duty to know that the Creator of the universe is also the Ruler of men, and that he is not only a Ruler but also a Friend and Helper; that he is One who inspires us with high ideals of life, and who, when we fall into evil ways, helps us to recover ourselves and return into ways of righteousness; that it is a privilege and duty in loyal love to him to work with him to inspire others with high ideals and to help others when they fall into evil ways, if they are willing to accept our help, to get back into ways of right living. How early do you think a child ought to get, really and intelligently, this large and inspiring idea of life? In fact, there are many who never get it, and yet, without its inspiration, give themselves to this godlike service of befriending, helping, saving others. Are they not to be reckoned the children of God? Are they not giving themselves to God by giving themselves to his service? Let Christ answer for us this question:

> Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

He who gives himself unselfishly to the service of his fellow-men is thereby giving himself to God. The clearer his vision of the All-Father, and of the fact that in this service of his fellow-men he is working with and for his Father, the more joyous will that service be. But our character is judged, not by the clearness of our vision, but by the unselfishness of our service. It is important that the father and mother give to the child this divine view of life by their teaching; it is more important that they inspire their child to this divine service by their living. "If," says Paul, "any man have not the spirit of Christ, he is none of his." It is equally true that if any one have the spirit of Christ he is Christ's. The Father knows him, whether or not he knows the Father.

Says Paul: "Children, obey your parents in the Lord, for this is right." This is not a truism; to honor, revere, obey the father and mother is the child's righteousness. They are his natural standard. In the order of time loyalty to father and mother naturally comes first; loyalty to God afterwards. But the father and mother must be worthy of that loyalty. The child is summoned to honor, revere, follow his parents. No less are the parents summoned to be worthy of the honor, the reverence, and the following of their children. A young girl once came to me, as pastor of the church, seeking admission. I asked her the common question, "Do you wish to be like Christ?" She answered with simple sincerity, "I don't know; but I wish to be like mother." It was enough; I was glad to admit her to the church. She took the ideal life which was next to her, and it was an ideal which led her to desire the Christian life and the Christian fellowship.

I take your letter as interpreting an inquiry which arises in the hearts of many fathers and mothers, and this is my answer to it.

Be what you wish your children to become. Live as you wish your children to live. By your life set before your children the ideal which you wish them to realize, and let them grow naturally into a manhood and womanhood like your own; and so into a knowledge of God, and obedience to God, and fellowship with God, because you know him, obey him, and live in fellowship with him. And live yourself in such sympathetic companionship with your children that when their religious difficulties arise they will bring them to you for light upon them, sure of your sympathy with them, sure also of the reality of your spiritual experience.

LYMAN ABBOTT.

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THE RECLAMATION SERVICE

A REVIEW

ONE of the best things our Government does is to reclaim lands. It reclaims lands from the swamp and makes them fertile by drainage—that is, by removing unnecessary water. It reclaims lands from a lack of water and makes them fertile by irrigation—that is, by watering the land. Drainage will one day make good farming land of the Florida Everglades and the Carolina swamps. Irrigation is making good farming land out of the Western deserts.

Of course this double work is affecting the value of lands East and West. It is also affecting the trade of merchants East and West. It is also affecting the prospects of home-seekers East and West.

We note all this particularly in the West because some gigantic works have been undertaken there which, by conserving flood waters and by carrying them to arid lands, have made those lands capable of producing large crops. The lands in question are now irrigated by what we believe to be actually a cheaper and fuller water supply than that enjoyed by any similar region of our country.

The attraction of the West for home-seekers has always been in the opportunities of obtaining free Government land on homestead entry or cheap land by purchase. In respect to these opportunities the Reclamation Law has entered as a vital factor, for the primary object in the minds of its framers was, we are sure, to put the public domain into the hands of small landowners.

The Reclamation Law was passed by Congress in 1902. It provided for the use of National funds to reclaim arid lands by irrigation projects. Lands so reclaimed were to be subdivided in small holdings among the settlers, and these settlers were to pay back the cost of any irrigation projects in ten annual installments.

As the money for the building of irrigation projects comes from the sale of public lands to entrymen, the money is returned again to the fund by repayments from the persons directly benefited. Thus the money is used over and over again as a kind of revolving fund. To make as many homes as possible, the law provided that no one could be supplied with water from a Government project for more than a hundred and sixty acres.

Of the thirty-five projects undertaken in the eleven years since the passage of the law, the six largest made the following report December 31, 1912. The Truckee-Carson project, in Nevada, was actually irrigating nearly 37,000 acres; the North Platte project, in Nebraska-Wyoming, nearly 56,000 acres; the Sunnyside project, in Washington, nearly 63,000 acres; the Minidoka project, in Idaho, over 70,000 acres, and the Boisé, in the same State, nearly 72,000 acres; while the Salt River project (the Roosevelt Dam), in Arizona, was irrigating 128,000 acres. Under all the irrigation projects, there are about 1,200,000 acres of irrigable land upon which the Government is now prepared to deliver water; the projects, when completed, will have a capacity of irrigating over three million acres.

As far as we know, the law has in the main worked well. But there have been complaints during these eleven years on the part of some settlers, and, the Reclamation Service being in the Department of the Interior, successive Secretaries of that Department have had to decide the points at issue. Each change of Secretary has released a flood of complaints from those who had been disappointed by previous decisions. With Secretary Lane's coming the usual flood was let loose. Some of the complaints may have been justifiable; others simply repeated old controversies which would have been buried for good and all but for the change in the head of the Department and the complainants' hope that the new head might take a different view from that of the men who went before.

During May Mr. Lane devoted much time to a hearing of the complaints; they began on May first and continued nearly every day. It interests us to classify them according to their causes:

(1) A first cause arose from the fact that settlers were allowed upon public lands before it was decided that the lands should be irrigated at all. While this was the law, the settlers were warned nevertheless not to go upon lands in advance of surveys. This warning was disregarded; indeed, it was misconstrued as an attempt to keep out the average man in favor of some friend! Then, whenever the Reclamation Service rejected the irrigation project proposed, the settlers

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lost practically all that they had invested. Despite the warning, their cases called for some pity.

(2) The next complaint came from the settlers who had moved upon lands accepted by the Reclamation Service, but years before the irrigation water was ready for delivery. During these years these particular settlers spent all their money for living expenses, so that, when the water was ready, they had no funds to pay for preparing the land for irrigation and raising crops. Their cases also call for pity.

(3) Another complaint came from those who had found greater difficulty in subduing the soil than they had expected, this being often aggravated by the experience of irrigators who did not do sufficient leveling or who did not otherwise prepare the ground so as to obtain the best results. Their cases call for less pity.

(4) For another class of complaints we have no pity at all. They come from really demoralized persons. These are they who have heard a great deal about what a rich, lavish, and prodigal Government we have—about its adding millions to millions as regards pensions or public buildings or levees or river improvements. These citizens, at the same time, get other evidence of the Government's generosity—namely, free seeds and free literature. Thus these citizens become demoralized; they lose all sense of perspective and self-respect; they end by resenting being asked to return anything to a Government so reckless of its own resources. And if they happen to live in the West and own farms needing irrigation, and if they seek the Government's interest in the matter, some of them actually object to paying the Government for it. They are inspired to taking this position by that very small and very dangerous class of persons who, disappointed in their efforts to sell to the Government irrigation systems or parts of systems at prices far beyond their value, suggest to these farmers that the Government has picked out the pioneers who are building up the country and is *forcing* them to pay the cost of the irrigation works. Hence the Government is discriminating against this class! Certain Western statesmen seem to be founding their ambitions for future distinction on playing to just this kind of a gallery. Their slogan is that, as veterans are paid pensions, so farmers should be given water free!

(5) A much more important cause of complaint is that the Reclamation projects are economically unsound because they cost a great deal more than was at first estimated. When, as in some cases, the settler was given to understand by engineers or others on the ground during the period of survey that the cost was likely to be a certain amount—so that he would pay, say, $25 an acre—and the cost has been exceeded—so that he has to pay $35 and $45 an acre—the consequent discontent is not surprising. Among the reasons for the increased cost of the projects are, first, the notable increase in the cost of labor and materials, and, secondly, the necessity—perhaps not at first appreciated—of providing ampler water storage. Let us take the most prominent of these latter cases—the Roosevelt Dam in the Salt River Valley, Arizona. Its estimated cost was spent before the work was half done, because, when it was decided to establish the complete distributing system, not at first contemplated, it became necessary, among other additional expenses, to purchase an existing canal system operated by the Arizona Water Company. A recent magazine article charges that the purchase of this canal was one of the largest items in the increased cost of the dam, and probably this is true. But there has been adequate reason for the increased cost.

(6) Another cause of complaint is the alleged arbitrary method of operation. Take the Roosevelt Dam again. By a contract, running till 1927, the Arizona Company had granted to a company which supplied the city of Phœnix with light and power the exclusive use of the water in the canal. In purchasing the canal the Federal Government saw no way of avoiding this contract except by mutual agreement. The agreement was made, and relieved the situation because, by it, the period of monopoly was reduced from 1927 to 1919, and, though the Government agreed not to sell power to other companies to be resold in Phœnix, it reserved the right to dispose of the power for manufacturing and other purposes, to any one who has a demand for 100 kilowatts or more. A kilowatt is a thousand watts, and a watt—so called from James Watt, the inventor—is the unit of electrical activity: it takes 746 watts to equal one horse-power. The power sold to the lighting and power company in Phœnix by the Government forms only a small part of that which the Government develops and uses for pumping irrigation or that which it sells to mines and other indus-

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tries. Nevertheless the cry went up that Uncle Sam was a monopolist.

This was accentuated when it was stated that the company obtained the power at 1½ cents per kilowatt hour, retailed it for twenty cents, and subsequently reduced it to twelve cents. The average price, however, received by the company, as shown by its statements, so we learn, was more nearly four cents, twelve cents being the maximum price for small residence burners. Either difference, we assume, could not represent a clear profit; indeed, the power lines, transformers, and other incidental machinery involved such an outlay that the company, we are informed, may not wish to continue the contract at the 1½ cent rate at its expiration.

Local discussion of the contract, however, caused Mr. Newell, the director of the Reclamation Service, to request the Board of Governors of the Salt River Water Users' Association to consider it. The Association did so (1908) and unanimously approved it.

The fact seems to be that, as a business proposition, the Roosevelt Dam is justifying the hopes of the people of Arizona. Ex-Governor Kibbey of that State prophesies that within a short time there should result from the sale or lease of power from this dam a net profit of approximately $400,000 a year. For, as he adds, the dam affords ample power to supply every demand of the valley and of every farmer in it for every purpose, as well as all municipal and industrial demands, and still leave a large surplus for sale outside of the valley and its towns.

Thus we see that the Reclamation Service does a great deal more than merely irrigate lands. It helps to do away with floods; it helps to maintain a steady river flow; and, finally, it develops a large amount of electrical power to be sold for light, power, and ultimately for heat.

(7) A last complaint is that the conditions prevailing in 1912 have made it hard for many settlers on National irrigation projects to meet their obligations to the Government. Recognizing this, Secretary Lane has notified those settlers of a concession on the installment now due. It should and will be granted, however, only to those settlers who have paid all the amounts due for operation and maintenance, and who have cultivated at least half of their land's irrigable area. This notice, justly says the Secretary, is an act of leniency towards a debtor in difficulties. He makes the following distinction, we are gratified to note: "The man who makes a farm and irrigates it is the man I am primarily interested in, *not* the land speculator"—he who chooses to hold his irrigable but unirrigated land from use. On the other hand, in Mr. Lane's words, "Conditions justify special consideration to those farmers who have gone upon these reclaimed lands and have done their best to cultivate them. . . . The people of the United States have invested $75,000,000 in building irrigation works to irrigate farms; not to raise the value of lands held from use."

The complaints to which the Secretary of the Interior listened last month are to be distinguished from those coming before his predecessors, because during the past few years reclamation has had more to do with operation than during the preceding years, necessarily devoted mainly to construction. As the work of operation closely touches the individual water user, Mr. Lane requested the various Water Users' Associations to send delegates to present all of the conditions before him personally. In his introductory talk to the delegates he said:

> I thought it best that you should have a full opportunity, succinctly, clearly, and specifically to state the conditions of your project and your *state of mind* [the italics are ours], because I recognize that in all of these propositions the state of mind is just as important as the state of the soil.

The expression "state of mind" seems to have been justified, for a number of the matters presented apparently belonged rather to psychology than to economics. The Secretary listened with patience to the presentation of both small and large matters and of factional differences. While the complainants charged many arbitrary actions—it is impossible that the Reclamation Service should not make errors—there were, we are glad to say, no charges of favoritism or graft. The result as a whole favored The Outlook's long-maintained contention that, despite cases of individual hardship, the Reclamation Service can and does perform work honestly, economically, and effectively.

In our opinion, the Service is among our Government's greatest achievements. In magnitude this work of reclamation is, we believe, quite comparable to the Panama Canal. In ultimate result, however, it is, we are convinced, yet more important. It has a greater influence in making citizens.

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SHOULD HE HAVE TOLD?

A QUESTION OF CONDUCT

WHO broke the window? That question is one that has interested many thousands of people. It really involves a number of questions. They were formulated by Mr. Harlan E. Hall, the principal of a high school in Mansfield, Ohio. He sent these questions to a large number of people, whose opinion on questions of right and wrong he regarded as valuable. In the course of time these questions came to The Outlook. After discussing them we submitted them to our readers. It is doubtful whether in the history of this journal any question has elicited more letters than these questions. Our readers have discussed them pro and con. Mr. Hall has now allowed The Outlook to present to its readers answers he has received from many people of distinction. It is from among these answers that the following have been collected.

These are the questions:

> Good and Bad are two boys, each fourteen years of age. They attend the same school. One day Bad said to Good, "I am going to throw a snowball through the window." Good made no reply. Bad threw the snowball and broke the window, and Good saw him do it. The next morning at school the teacher asked the pupils singly and privately the questions, "Do you know who broke the window?" and "Who broke the window?"
>
> 1. What should Good say when the teacher asked him, "Do you know who broke the window?"
> 2. What should Good say when she asked him, "Who broke the window?"
> 3. Should the teacher have asked the boy these questions?
> 4. Should the teacher have the same right as the court in compelling Good to tell?
> 5. Modern American schools are rapidly adopting systematic instruction in ethics. In your opinion, should children throughout the public schools be *taught* that it is their duty to tell the truth about wrong-doing when questioned by a competent authority?

SAMUEL HOPKINS ADAMS

Journalist and special writer, author of "The Flying Death," etc.

A difficult question involving the whole ethical status of school authority. I am inclined to think that Good should reply, "I have no right to tell." I do not think the boy should have been asked this question.

RASMUS B. ANDERSON

Editor of the Norway Music Album, contributor to encyclopedias, author of "Viking Tales of the North," etc., translator from the Norse.

I should want my boy to say that he knew but refused to tell. Good should not have been asked the question. It might induce him to be untruthful; he might tell a lie out of fear of Bad.

E. BENJAMIN ANDREWS

Veteran of the Civil War, Baptist minister, former President of Brown University, Chancellor Emeritus of the University of Nebraska, author of works on history and economics.

Good *ought* to tell, but it would probably have been best if the teacher had not asked the question. She ought to have the right to compel the telling in cases of very grave importance, but it is a right which should be used only in such cases. Such right would hardly be the same as a judge's, but only similar or quasi-judicial.

GEORGE W. ATKINSON

Former Member of Congress, former Governor of West Virginia, former U. S. Attorney, Judge of the U. S. Court of Claims, author.

By no means would it have been right for the teacher to ask the pupils singly and privately the question, "Who broke the window?" It would have been all right to ask them collectively, but to make such an inquiry privately of each individual would have probably induced most of them to tell an untruth.

The school should not have the same power as the court. Courts are constituted to enforce law, both as to letter and spirit, but schools are not. As a rule, teachers are too strict with their pupils as to minor disciplinary matters. They see too much, oftentimes, when it would have been much better to take no notice whatever.

EVELYN BRIGGS BALDWIN

Explorer, former principal of high school, meteorologist on Peary expedition 1893-4, discoverer of Graham Bell Land, author of "The Search for the North Pole."

Good should have told. Refusal to do so would have shown moral cowardice and

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shielded Bad in a willful injury to the public. The teacher had a right to ask this question, because she has the care of public property and is bound to locate the guilt in order to protect the interests of others and the good name of fellow-pupils.

RALPH HENRY BARBOUR

(Pen-name, Richard Stillman Powell), author of many popular books for boys, such as "For the Honor of the School," "The Crimson Sweater," "Winning His Y,'" "Team Mates," etc.

Good should have said, "I refuse to tell." Teach that honesty and manliness require the boy who has transgressed the rules of the community (the school) to confess, thereby removing suspicion from his mates, but do not expect him to become an informer, which, in boys' ethics, is cowardly and detestable.

C. W. BARDEEN

Editor of the "School Bulletin," author of many books on education and school management, Civil War veteran.

Good should have said, "I do not like to tell." Whether he should tell eventually depends upon the circumstances. Under ordinary circumstances the teacher should not compel him to tell. The teacher should not have the same right as the court, because she has not the same authority, nor the same relation to the community, as the court. The teacher's authority extends to conduct, not to crime.

DAN BEARD

(Pen-name of Daniel Carter Beard), one of the originators of the Boy Scout movement, National Scout Commander of the Boy Scouts of America, author of "The American Boys' Handy Book" and of books on outdoor life, etc., artist, and teacher of illustration.

When the teacher asked Good who broke the window, he should have said, "Yes, I saw him do it, but it is against the code of boys to become a telltale. For me to turn informer would be voluntarily to ostracize myself. Please do not insist upon my answering this question."

In answer to your question, "Should the teacher have asked this question?" I would say, Yes, if she wants to. If the boy is a sissy sort of chap, he may tell.

[Because of the recognized high authority of Mr. Beard in matters pertaining to the ethical realm of boys and young men, Mr. Harlan E. Hall, who originated these questions, submits to us, especially for the benefit of teachers, the following "little classic"—an excerpt from a letter written to him recently by Mr. Beard.]

"For the last thirty-odd years I have been dealing with boys as one of them, and I am firmly convinced that it is most dangerous to interfere with the established laws of boyhood.

"Last summer I had forty boys under my charge for eight weeks. When an offense similar in character to the one you mention (the snowball incident) was brought to my notice, although I was satisfied as to who the culprit was, I lined the boys up, brought them to attention, then asked that the one who had committed the breach of discipline step three paces to the front. For the first and only time in the eight weeks of experience no one moved from the ranks. I then went along the line and asked each boy if he did it, and received a negative answer from each one. I then addressed the boys somewhat as follows: 'Young gentlemen, you know who did this. I do not want you to tell me, but it is evident that you have a liar in your ranks—some one among you who has disgraced you. If I were you, I would not speak to a liar.'

"Then I dismissed them. The day afterwards, a little fellow asked permission to address the rest of the boys. He stood up on a box and said: 'Fellow Woodcrafters, I want to apologize to all of you for lying to our Chief, and for bringing disgrace and dishonor upon this camp, and I ask you to forgive me.' Then, turning to me, he said: 'Please, Mr. Beard, may the boys speak to me now?' I told him that they could do as they chose about it. Thereupon the whole of them came up like little men and shook hands with him and told him it was all right, but not to do it again.

"At the end of eight weeks, with forty boys in camp, boys of all kinds and from all over the United States, I had not one who would lie to me, and I reached this result by referring all matters to the boys themselves."

THE MOST REV. JAMES H. BLENK

Roman Catholic Archbishop of New Orleans.

Good should say, "I do not feel that I should answer this question." The teacher should not have asked it. If the teacher can ascertain that the damage was done by one of a small group, then these should have the alternative of either paying for the window or inducing Bad to confess. The teacher has not the same right as the court. The attempt to enforce such a right would militate strongly against character-building.

ROBERT J. BURDETTE

Clergyman, humorist, and lecturer, pastor emeritus of the Temple Baptist Church of Los Angeles, veteran of the Civil War.

Good might remain silent, but if this should appear disrespectful to the teacher he should, in simple language, refuse to tell. He is the

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culprit's comrade, not a school detective. The teacher should not have asked the boy to tell. She should know that this was the very question to padlock a boy's mouth.

ELLIS PARKER BUTLER

Humorist, author of "Pigs is Pigs," "Confessions of a Daddy," "That Pup," etc.

Good should not tell. The teacher should not have asked this question singly and privately.

[Mr. Butler contributes the following original poem as a supplement to his answer.]

The Teacher is a Tyrant, but she isn't much to blame,
The School Board and the Principal boss her;
The *Good* boys like to *be* good, for they like their pleasures tame;
But the Snitcher is a Coward and a Cur.

The Teacher is a Tyrant; she's created to annoy,
We've got to make allowances for *her*;
And a Boy will get in trouble, for a Boy must be a Boy;
But the Snitcher is a Coward and a Cur.

The Teacher is a Tyrant, but I like her pretty well,
She doesn't make us carry tales to *her*;
When "Bad" boys break a window, she don't ask the "Good" to tell,
For the Snitcher is a Coward and a Cur.

The Teacher is a Tyrant, and she must be, I suppose,
But she will not let us tattletale to her,
For she knows a tattle-teller isn't Ethical; she knows
He's a Snitcher, and a Coward, and a Cur.

REV. PRIN. J. ESTLIN CARPENTER

Principal of Manchester College, Oxford, joint editor of the "Dīgha Nīkāya" and of the "Sumangala Vilāsinī," author of books on religious subjects.

Good should say, "Bad broke the window." The teacher should have asked the question.

HOWARD CHANDLER CHRISTY

Illustrator, correspondent with the Regulars and Rough Riders in Cuba during the Spanish War.

If the teacher is competent, she will make "Bad" tell her all without making a tattler out of "Good."

EDMUND VANCE COOKE

Lecturer, author of several volumes of verse.

Good ought to have answered, "I know who broke the window, but I prefer not to tell." He should not be compelled to tell or punished for refusing to tell. His own code of honor should be respected, even though it be a mistaken one. Of course if the offense should be a serious one, then the court would compel testimony.

RIGHT REV. WILLIAM C. DOANE

The late Episcopal Bishop of Albany, died in May, 1913

Good should not tell, and the teacher should not have asked him the question.

PATTERSON DU BOIS

Author of books on education and the moral training of children, literary adviser and lecturer.

Good should have notified Bad before he threw the snow-ball that if the teacher asked him he would tell her the truth, on the ground that the willful destruction of property is an anti-social act tending toward anarchy. The alternative of this ethic is that of the Camorrist, in which concealment is a virtue to the point of murder.

As to the teacher asking these questions, in most cases the boy should not be placed in such a position. In some cases it might be necessary. If the class had been instructed in ethical principles, Bad should have known that Good owed a duty to society over and above that of school comradeship. Instruction to this end would consciously tend to make the school stand for the social world.

The teacher should not have the same right as the court to compel Good to tell, for the reason that such right should ultimately rest in but one, and that the civil authority.

Teachers should, of course, expect children to tell the truth when questioned by competent authority. But the direct insistence on the exposure of a comrade's guilt should be the teacher's last resort. As a rule, there are better ways of discovering the facts.

DANIEL FROHMAN

American theatrical manager.

Good should say, "I cannot tell." The teacher should not compel him to tell. The guilty boy should realize, if he had any good impulses, that another was, through honor, withholding the information.

ARTHUR TWINING HADLEY

President of Yale University, Professor of Political Science and Political Economy at Yale, and sometime Roosevelt Professor at Berlin.

When the teacher asked Good who broke the window, he should have said, "I have no right to tell." The teacher should not have asked the boy this question, nor should she have the same power as the court in compelling Good to tell.

Anybody who has seen a tale-bearing school in operation knows what a frightfully demoralized and demoralizing place it is. The refusal to tell tales is sound ethics. The teacher is prone to see the good which might be

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accomplished by placing the responsibility for a particular wrong, but she often does not see the evil which would result in the introduction of wrong methods of school government. The parallel between the teacher and the court is fallacious. The court is in a real sense the representative of the people governed. It is like a self-governing body organized among the boys themselves. The teacher is more in the position of a grand inquisitor than a judge.

The ideal way of dealing with these things is the West Point way, where the boys tell no lies and tell no tales, but visit effective punishment on any individual who tries to sneak out of his responsibility. It is going to be slow work building up this sort of ethics throughout the school systems of the country; but I am confident that this is the direction in which we must work, and that any attempt to encourage tale-bearing in matters of school discipline will retard our progress.

RICHMOND PEARSON HOBSON

Formerly officer in U. S. Navy, commanded the collier Merrimac and sunk her in Santiago Harbor during Spanish War, lecturer and writer, Representative in Congress from Alabama.

When the teacher asked Good who broke the window, he should have said, "The party spoke to me before throwing the ball, and I failed to protest or warn him against the action. I therefore share in the guilt, and hope you will not insist on my telling. But if punishment has to be administered, I will take it." (This would open the way for a moral victory in stimulating Bad to make confession.)

Good should not have been asked the question unless through an honor system or some such system in which he was "on duty" at the time.

WILLIAM JAMES, M.D.

Famous as a writer and teacher in psychology and other branches of philosophy, died in 1910.

Good has two lords to serve—school decency and boy honor. I can scarcely imagine a good tone in a school without some cordial compromise between these interests. I think it essential that school authorities should definitely and cheerfully respect boy honor up to the limits where they draw the line which they think fatal to school decency.

DAVID STARR JORDAN, M.D.

For over twenty years President of Leland Stanford Junior University, author of books on natural history, philosophy, and other subjects.

When Good was asked to tell, he should tell the truth or else ask to be excused from telling. It was not wise to ask the boy this question. Authorities should be discriminating and not force a child into tale-bearing.

HENRY CHURCHILL KING

Clergyman, President of Oberlin College, author of books on religion and education.

Whether Good should tell on Bad when questioned by the teacher would depend upon the public sentiment of the school. I think we ought to work toward a sentiment that would regard it as the duty of every right-minded member of the community to help the preservation of the interests of all by bringing the delinquent face to face with his fault. But the student sentiment might be so strong that the most that it would be wise for Good to say would be, "I do not feel that I can tell."

JACK LONDON

Author of books of fiction such as "The Call of the Wild" and "White Fang," and books on Socialism, student of sociology and economics.

Good should say, "I would rather not tell." He should ask the teacher to exhaust other means of finding out. The teacher should not try to compel him to tell. A persuasion to right conduct in the mind of the boy is as far as the teacher should go.

Force always brutalizes. "Money or your life," says the highwayman; "Testimony or jail," says the court. Should the teacher say, "Information or punishment"? I hold not. Truth-telling should be voluntary, not compulsory. It may be that the boy has an ethical conviction that he does right in withholding the information. To compel him by force to violate this ethical conviction is a fearful brutality. The boy is brutalized, truth is brutalized, right conduct is brutalized, and the teacher is brutalized.

It is the duty of the public schools to teach the pupils right thinking in the matter of testifying against acts of wrong-doing.

HAROLD MacGRATH

Author of many popular books of fiction, such as "The Goose Girl" and "The Man on the Box."

Good should refuse to tell. If Bad had committed a criminal act, dangerous to the safety and welfare of the scholars, it should be Good's duty to tell. But as the case stands, it would make Good a telltale.

E. PHILLIPS OPPENHEIM

British author of popular works of fiction, such as "Peter Ruff," "The Double Four," and the "Mischief Maker."

Children should be encouraged early to realize that they form part of the moral machinery of life.

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BLISS PERRY

Formerly Professor of English at Williams, afterwards at Princeton, later editor of "The Atlantic Monthly," now Professor of English Literature at Harvard, author of books on literature.

Good should tell the teacher that Bad broke the window when she asked him. She should have asked Good this question. It is going too far to say that the teacher should have the same right as the court in compelling Good to tell.

EDEN PHILLPOTTS

British novelist, author of "Old Wives for New," "White Magic," "Widecombe Fair," etc.

Good should say, "I cannot tell." The teacher should not have asked this question. She knew Good had not done it, and erred ethically in asking him who had. Any system that would tolerate or advocate "sneaking" will be bad for character. The informer is always vile, and no boy should be invited to become one.

JACOB A. RIIS

Benefactor of his kind in many ways, pioneer in settlement work, leader in reform movements, particularly on behalf of parks and playgrounds, formerly police reporter, author of "How the Other Half Lives," "Children of the Tenements," "Hero Tales of the Far North," "The Making of an American," etc.

When the teacher asked Good whether he knew who broke the window, he should have said, "I know who did it; he told me he would, and I did not stop him. I was a poor stick of a goody-goody boy, and I have just grace enough not to want to be a sneak too, since my goodness was of such poor quality that I did not even tell him not to do it."

The truth probably was that he liked to see the window smashed, but did not dare do it himself.

If the teacher asked Good who broke the window, he should not tell. It was perfectly natural for her to ask this question, but it was perfectly useless with a normal, healthy boy. As things are now, the manly boy would not tell, although the teacher might give the sneak a good mark.

CHARLES G. D. ROBERTS

Canadian writer, clergyman, author of "Heart of the Ancient Wood," "The Kindred of the Wild," etc.

Good should civilly decline to tell, and he should stick to it. The teacher should not have asked him to tell, as this question is an incentive to the mean vice of tale-bearing.

ERNEST THOMPSON SETON

One of the originators of the Boy Scout movement, artist and lecturer, author of "Wild Animals I Have Known," "Biography of a Silver Fox," "Scouting for Boys," etc.

According to the modern code which divides the school into two groups, scholar against teacher, the teacher should not have asked the question. The modern code is all wrong, and when the right feeling is established, none but a degenerate will refrain from applying the law to the best of his powers on all occasions.

SIR ERNEST SHACKLETON

Explorer, Commander of the British Antarctic Expedition, 1907–9, which reached a point within ninety-seven miles of the South Pole; recipient of many honors for his discoveries.

Good should say, "I am not going to tell." The teacher should not have asked the question. Because the boy's character is just being formed, loyalty to one another is a better thing than getting at the facts in the case; whereas, if it were in a court, with a grown man whose character is set, the public good is involved.

I consider that children should be taught to tell the truth about wrong-doing if it concerns themselves, when questioned by a competent authority; though they should not tell a lie about another person, they should be allowed to refuse to answer.

WILLIAM A. SUNDAY

Formerly professional baseball player, now evangelist.

The teacher should have asked Good the question, and Good should have told him that Bad did it, and that he saw him.

OCTAVE THANET

(Pen-name of Miss Alice French), author of works of fiction, including "Knitters in the Sun," "A Book of True Lovers," etc.

Good should say, "I am sorry, but I cannot tell." The teacher should not have asked this question.

WILLIAM VERBECK

Formerly officer in the National Guard of California and of New York, president and head master of St. John's School, Manlius, N. Y.

Good should say, "I prefer not to tell." The teacher should not have asked the question. She should not have the same right as the court.

AUGUSTUS E. WILLSON

Lawyer, formerly Governor of Kentucky

If Bad's act was done in fun, Good should not tell; if in maliciousness, he should tell. All people should make common cause against willful wrong, but children should not be given the inclination to tell tales about matters intended as fun or done in thoughtlessness.

OWEN WISTER

Author of "The Virginian," "Lady Baltimore," "The Seven Ages of Washington," etc.

Your questions go to the root of the established code of ethics between master and servant and teacher and scholar. Under the

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established code, to ask the opinion of a fellow-servant from another servant, or from a scholar of another scholar, is a violation of the code. To change the code would require a somewhat long process of readjustment and education, and I am not at all sure that such readjustment is possible.

YOUNG MEN'S CHRISTIAN ASSOCIATIONS

Replies have been received from about forty of the leading Young Men's Christian Associations in the United States, of which eighty per cent say that Good should not tell, and twenty per cent state that he should tell.

ISRAEL ZANGWILL

British man of letters, President of the International Jewish Territorial Organization, and advocate of the Zionist movement, author of "Children of the Ghetto," "The Melting Pot," and other plays, and of various works of fiction.

Good was not good or else he would have made a reply of protest.

POETRY AND THE HOME[1]

BY CAROLYN SHERWIN BAILEY

THE Midget adores hearing poetry read. When she has traveled the shining circle of her play, and has worn out her fat feet in trying to keep up with the mad whirl of her toys, when she has left a few corpses of dolls in the path of her enthusiasm, and when her day's work is drawing to a close, the Midget selects a book at random from the book-shelves and begs our attention. A plump thumb traces the glowing lengths of its title page. A soft, determined palm indicates the selected page. A sweetly firm little voice announces, "Read it out."

Perhaps the Midget selects "Pilgrim's Progress" for the evening's reading. Quite as likely it is a husky encyclopædia volume which she tugs over to our lap. Sometimes she brings a copy of Ruskin. But we are quite sure that once the reading is started and the Midget falls happily into the spell that is wooed by the sound of a beloved voice, whether that voice rises and falls over the tribulations of Christian or the wordy description of the eucalyptus, she will sooner or later demand:

"Make them sing! *Please* make the words sing!" So we change the prose for poetry. This is what the Midget wants for her bed-time story hour—poetry.

The Midget is an old baby—older than we are, older than the "Pilgrim's Progress," older than the encyclopædia. Sitting at the door of some tent-place, æons ago, she listened at nightfall for the chanting call of her liege lord taking his exultant way home to her from the hunt. In another age the Midget leaned from the casement window of some old castle, listening for the monotonous triumph chant of her lover and his retainers shouting their battle-songs as they marched back to her. Yesterday the Midget was a singing girl, happy in her rags, and making a battered old street of Arcady-on-the-sea ring with her caroling.

If we were to tell the Midget how she has been loving "words that sing" for a few thousand years, her forehead would pucker into a big question mark or a wrinkle; she would pull one gold curl speculatively down over her nose and twist the corner of her "pinny" in puzzled fashion. She doesn't know that she is a world-person, bringing with her own chubby self to our house a love of swinging, singing, dancing, melodic words —words that made the troubadours' voices echo down to us through the centuries; words that made an immortal of Shakespeare.

From the deathless ditty of "This little pig went to market," to the singing of "Titania" and "Where the bee sucks, there suck I," the Midget gives her unrestricted attention to *any* word melody. As we read to her, "I know a bank where the wild thyme blows," her big eyes melt into dreams as if she could see through the brick and concrete of a city wall to a field where you can gather armsful of gold cowslips. Of course the Midget never saw a cowslip. It is quite likely that she confuses the "nodding oxlip" of Shakespeare with her "friendly cow, all red and

[1] See in connection with this the article by Mr. Harold T. Pulsifer on "Poetry and the School" in The Outlook for July 5.—THE EDITORS.

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white" of Stevenson. But, withal, the Midget feels intensely any beautiful word melody. Its rhythmic flow of meter, its happy jumps and starts and stopping-off places, its tuneful word ripples and slow, sleepy stateliness of line, work a comforting reaction in the Midget's senses. Poetry makes her *feel* comfortable, so she likes it.

As the Midget slides down from our lap and is bundled off to bed, Felicity glides into the room—Felicity, all poise and grace and princess-like assurance. Her brown tresses, flashing back the color of the firelight, are piled on top of an erect, round head. The clinging folds of Felicity's first silk gown almost touch the floor. She sails, flies into the room on the wings of her butterfly girlhood. Felicity is the Midget's sister, the Very Young Person whom the Midget will be to-morrow.

Felicity crumples herself into a chair; slowly opens the book that she brought in with her; flashes a white jewel on one finger as she turns a page; tries to read. Looking over this Young Person's shoulder we, too, read:

"Old Meg she was a gypsy,
And lived upon the moors;
Her bed it was the brown heath turf,
And her house was out of doors.

Her apples were swart blackberries,
Her currants, pods o' foam.
Her wine was dew of the wild white rose,
Her book a churchyard tomb.

Her brothers were the craggy hills,
Her sisters larchen trees;
Alone with her great family,
She lived as she did please.

Old Meg was brave as Margaret Green,
And tall as Amazon;
An old red blanket cloak she wore,
A ship-hat had she on;

God bless her aged bones somewhere,
She died full long ago."

Ah, the dear ring of Keats! Enthralled we follow the lines back and see our nomad Meg again:

"And every morn of woodbine fresh
She made her garlanding,
And every night the dark green yew
She wore; and she would sing."

"Here's a woman for you," we think, "the kind of woman we'll make of the Midget and Felicity!" But the book slips from listless fingers and drops with a bang to the floor. Felicity jumps up, dances over to a table where a box of embroidery stands, and sifts the colored skeins through her hands in eager, interested fashion. Felicity doesn't care for poetry. It bores her, she says, and she'd rather not read it.

This is the anomaly of our house. There is the Midget, who, with mental development of only four years, listens with the greatest interest and concentration to lyric verse. There is Felicity, with the mind power, the sentimentality, the dawning womanhood of sixteen, who has lost the fine feeling for poetry that she had at four.

What is the matter in our house that this has happened!

Maybe the fault is ours. Can it be possible that we neglected the "singing words" in Felicity's little girlhood, that we didn't fill her vibrant little body, saturate her plastic, developing mind with the swinging cadences, the vivid word-painting of good poetry? Oh! we mustn't make the same mistake of not satisfying Midget's poetry hunger.

What words shall sing first for the four-year-old?

Clasped to the ample bosom of Mother Goose, the Midget goes happily wayfaring with the first lady-aeronaut whose biplane was a basket and her sky-errand the tidy one of cobweb-sweeping. So, too, our Midget eats in fancy hot cross buns and blackbird pies; the bride of a London bachelor, she rides on a honeymoon wheelbarrow trip; she commiserates the gluttonous Man of the Moon and binds the wounds of venturesome Humpty Dumpty. Foolish, comforting, classical lyrics of childhood! From the days of testers and trundle beds they sing their way into the nurseries of to-day, always sure of a welcome, undying bits of world poetry. If we have lost our Mother Goose taste, we will respect the Midget's appetite for plum pie, "horses made of gingerbread," and pat-a-cakes. When a child's memory of Mother Goose's crudities dims, there will still remain the fine feeling for lyrical verse that her old-world ditties inspire. "From Sing a Song of Sixpence" it is only a step to Thomas Bailey Aldrich's

"Robin in the tree-top,
Blossoms in the grass,
Green things a-growing
Everywhere you pass;

Sudden little breezes,
Showers of silver dew,
Black bough and bent twig
Budding out anew.

Pine tree and willow tree,
Fringed elm and larch.
Don't you think that May-time's
Pleasanter than March?"

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Robert Louis Stevenson, Thomas Bailey Aldrich, Eugene Field, James Whitcomb Riley, Mary Mapes Dodge, Jean Ingelow, William Brighty Rands, Celia Thaxter, Lawrence Alma Tadema, Christina Rossetti—all these bards of childhood wait at the nursery turnstile when Mother Goose's corpulent person and flopping cap fade from sight at the last turning of the road. In the familiar meter of nursery rhyme form these bards sing to the Midget of the happy things that made her day—her toys, her birds, her sky, her supper, her fairy neighbors. They remember how it feels to be a child, do these immortals at the turnstile.

Does she wish to go adventuring to Vagabondia? Slipping a confiding, chubby hand into that of the poet Rands, she takes a luminous trip with her every-day hero, the Peddler:

"His caravan has windows, too,
And a chimney of tin that the smoke comes through;
He has a wife with a baby brown,
And they go riding from town to town.

Chairs to mend, and delf to sell!
He clashes the basins like a bell;
Tea-trays, baskets ranged in order,
Plates with the alphabet round the border!

The roads are brown and the sea is green,
But his house is just like a bathing machine;
The world is round, and he can ride,
Rumple and splash to the other side!"

Does the Midget feel the wings of little-girlhood pricking their way through her baby shoulder-blades? Then Jean Ingelow has a part in the triumph of this growing-up process:

"There's no dew left on the daisies and clover,
There's no rain left in heaven;
I've said my 'seven times' over and over,
Seven times one are seven.

I am old! so old I can write a letter;
My birthday lessons are done;
The lambs play always, they know no better;
They are only one times one.

O Columbine! open your folded wrapper,
Where two twin turtle-doves dwell;
O Cuckoo-pine! tell me the purple clapper,
What hangs in your clear green bell.

And show me your nest with the young ones in it—
I will not steal them away,
I am old! you may trust me Linnet, Linnet!
I am seven times one to-day."

Does she desire a story with a series of moving picture scenes and a real, satisfying climax? Celia Thaxter gives the Midget this story about Little Gustava, who

"Wears a quaint little scarlet cap,
And a little green bowl she holds in her lap,
Filled with bread and milk to the brim,
And a wealth of marigolds round the rim."

With Stevenson, the Midget learns table manners, and meets the lamplighter, and renews her acquaintance with the colorful cow of her babyhood, all through the medium of ringing verse. Does she scorn these prosaic symbols? Then Drake fires her imagination with the history of a Tom Thumb elf told in verse:

"He put his acorn helmet on;
It was plumed of the silk of the thistle-down.
The corselet plate that guarded his breast
Was once the wild bee's golden vest;
His cloak, of a thousand mingled dyes,
Was formed of the wings of butterflies.
His shield was the shell of a lady-bug green,
Studs of gold on a ground of green.
And the quivering lance which he brandished bright
Was the sting of a wasp he had slain in fight.

Swift he bestrode his firefly steed;
He bared his blade of the bent grass blue;
He drove his spurs of the cockle seed,
And away like a glance of thought he flew,
To skim the heavens and follow far
The fiery trail of a rocket star."

The Poet Immortals have come to meet her, the child who has learned to love verse in her beginning time. Here are Wordsworth, Browning, Keats, Shelley, Shakespeare, Tennyson, Arnold. She knows them, she welcomes them, she understands them. They speak to her in the familiar rhymed speech of her childhood, her nursery language—comforting, satisfying, easy to translate into terms of every-day living. They speak to her of familiar, easy-to-understand things. She has always loved the spring. Now Wordsworth helps her to a deeper love of the earth's awakening:

"Like an army defeated
The snow hath retreated,
And now doth fare ill
On the top of the bare hill;
The plowboy is whooping—anon—anon!
There's joy in the mountains;
There's life in the fountains;
Small clouds are sailing,
Blue sky prevailing,
The rain is over and gone."

She is beginning to grope in the world of the emotions, she wishes answer to the eternal question her soul asks. Did some one say that Browning is unsatisfying? In his heroic cadences the Very Young Person, who used to be our Midget, finds emotion food.

"I lie where I have always lain,
God smiles as he has always smiled;
Ere suns and moons would wax and wane,
The Heavens, God thought on me, this child."

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Does she stray in fields of fancy? Browning leads her again:

"All that I know
Of a certain star
Is, it can throw
(Like the angled spar)
Now a dart of red,
Now a dart of blue,
Till my friends have said
They would fain see, too,
My star that darts the red and the blue!
Then it stops like a bird; like a flower, hangs furled;
They must solace themselves with the Saturn above it.
What matter to me if their star is a world?
Mine has opened its soul to me; therefore I love it."

It may seem a long trail to take from a Midget of to-day, who sees twinkling stars with Mother Goose, and the Very Young Person of to-morrow, who appreciates, loves, feels herself to be of a part with the Star of Robert Browning. It's an easy trail, though, after all. The child who is given good verse in childhood finds classic verse a lifetime joy.

THE LONG ROAD

BY MARTHA HASKELL CLARK

O it's weary I am of the miles I've gone,
And the miles that are still before,
For the white road beckons and stretches on
Past many a cottage door;
And I catch a glimpse through a latticed pane,
Or over the threshold low—
But it's shut my heart and it's on again,
For there's many a mile to go!
Though it's sick at heart at the miles to go,
And the miles I have trod before,
And the dip and turn of the road below
Past many a quiet door.

A bit of a house when a body's old,
With a smoke-wisp threading blue,
And a peat-warm corner against the cold
When a wanderer's day is through;
The kettle singing beneath the thatch,
Crooning so cozy-low—
But there's never a touch of my own home-latch
In the miles that are still to go.
And it's sick at heart at the miles to go,
And the clutch of the evening-cold,
With never the gleam of a hearthstone's glow
To cheer when a body's old.

O the trail is sweet when a body's young
And the springtime sunsets burn,
There's a laugh and song on a gypsy tongue,
And a challenge at every turn.
But O the miles that are still to go,
With never a door my own,
With never a welcoming taper-glow
Or beckoning threshold-stone.
And it's sick at heart at the miles to go,
With the miles I have trod before,
And the dip and turn of the road below
Past many a quiet door.

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LINCOLN'S GETTYSBURG ADDRESS

BY JESSE W. WEIK

Mr. Weik, the author of the following article, was an intimate friend and associate of Mr. W. H. Herndon, Lincoln's law partner in Springfield, Illinois, and with Mr. Herndon was joint author of "Herndon and Weik's Life of Lincoln." Mr. Weik studied law with Lincoln for over a year. In preparation for the Life by Herndon and Weik, he visited every place in Illinois, Indiana, and Kentucky where Lincoln lived; examined the records of all the lawsuits in which Lincoln was engaged, and talked to every one he could find who knew Lincoln. For thirty years and more he has made a special study of the sources, written and unwritten, of the personal history of President Lincoln.—THE EDITORS.

ONE can hardly contemplate the recent fiftieth anniversary of the great struggle at Gettysburg without at the same time recalling the simple but lofty utterance delivered there by Abraham Lincoln a few months after the battle. Should no other incident of the event be preserved, that speech will in itself be sufficient to place the story of that desperate and momentous conflict safely within the limits of a glorious immortality. Though it comprises but two hundred and sixty-six words and less than three minutes were consumed in its delivery—as compared to the thirteen thousand words and almost three hours of Edward Everett's effort on the same occasion—yet it will always take high rank as one of the gems of English oratory.

In viewing it as a literary production we should not forget that Mr. Lincoln's incursions into the field of letters were alike brief and desultory. As a youth his educational opportunities were pitifully meager, so that there is much significance in the observation of his law partner, Mr. Herndon, who contended that "Abraham Lincoln read less and thought more than any other man of his day and generation." At his home in Springfield he had practically no library, the only books there being a few gilt-covered and gaudily bound volumes lying on the marble-top table in the parlor, placed there by his wife, doubtless for ornamental purposes. If he found it necessary to consult any particular volume, he either visited the library at the State House or availed himself of the library of Mr. Herndon, who had a rather extensive accumulation of books and pamphlets and who subscribed for the leading periodicals, thus keeping up with the vital questions and best thought of the day.

When, late in January, 1861, Mr. Lincoln began the preparation of his inaugural address, he found it almost impossible, owing to the endless throng of visitors at his home and his quarters at the State House, to make any

Fourscore and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this. But, in a larger sense, we cannot dedicate—we cannot consecrate—we cannot hallow—this ground. The brave men, living and dead, who struggled here have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth.

ABRAHAM LINCOLN.

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material headway with it. It was his first state paper, and he was naturally anxious to acquit himself with due credit. In order, therefore, that it might have the benefit of his great concentration of mind, he betook himself to an unoccupied room over a dry-goods store belonging to his brother-in-law, Mr. C. M. Smith, not far from the State House, where, cut off from all intrusion for an hour or so each day, he could work with some degree of comfort and satisfaction. Years afterward, when I was in the store one day, Mr. Smith led me upstairs to this room, where I was shown the table, the chair, and the identical inkstand and pen Mr. Lincoln is said to have used. When the latter began his work, he sent for Herndon and told him what books and papers he would probably need, and Herndon promptly secured them for him. Here is the list: Andrew Jackson's Proclamation against Nullification, Henry Clay's speech on the Compromise of 1850, and a copy of the Constitution. Later he asked for Webster's reply to Hayne. With this rather limited array of material for reference he prepared the address. It will thus be seen that he was not a very great or omnivorous reader, and that such knowledge as he had been able to acquire had indeed, as he himself so tersely expressed it, "been picked up from time to time under the pressure of necessity."

It is proper to state here that Mr. Herndon was a radical and uncompromising Abolitionist. He read everything on the subject that was published, besides keeping in close touch with Sumner, Phillips, Garrison, and the rest of the Abolition leaders in the New England States. For years he carried on a correspondence with Theodore Parker, who kept him supplied with anti-slavery literature, especially copies of his own sermons and addresses, all of which, in one way or another, dealt with the burning question of the hour. Whenever Herndon found in one of these pamphlets a significant or noteworthy utterance, an item that might be of interest or helpful to Lincoln, he turned it over to him. Sometimes the latter would read it at once—he usually read aloud—but he generally folded it up in his inside coat pocket to be read later. Of course he took no such radical or advanced stand on the slavery question as Parker, but, as will appear later, it cannot be said that the extreme utterances of the zealous Boston preacher, so constantly brought to his attention by Herndon, did not deeply impress him and, possibly, shape his views.

Some years ago, when Mr. Herndon had decided to retire from the practice of law and was preparing to remove to his farm in the country, he sent for me to help him dispose of the great store of papers in his office that had accumulated during the many years of his service at the bar. The purpose was to classify or put them in some sort of order, destroying such as were no longer of any value; but when we came to examine them, we found so many either written by or in some way related to Lincoln, and therefore entitled to preservation, that the work of destruction was the lightest part of our task. On the top of the old bookcase I noticed a pasteboard box, which, when taken down, was found to be filled with letters and papers tied up in bundles. Two or three packages, I remember, contained the correspondence of Mr. Lincoln during the campaigns of 1856 and 1858, and including letters from such men as John Bell, Thaddeus Stevens, and Joshua R. Giddings. There were also sundry bundles of legal documents, and other papers of corresponding value and importance. The lid was gone from the box, and I was removing the deep coat of accumulated dust when I encountered one package on the top of which, underneath the string, was a strip of paper, about two by five inches in size, which bore this brief and suggestive indorsement in Mr. Lincoln's handwriting:

"WHEN YOU CAN'T FIND IT ANYWHERE ELSE, LOOK INTO THIS."

I called Mr. Herndon and, at his direction, cut the string. When the papers fell apart—for it comprised a varied assortment of letters, canceled checks, newspapers, and other like material—two of Theodore Parker's printed addresses appeared, both of which Mr. Herndon promptly identified as pamphlets given by him to Mr. Lincoln, and which plainly showed the creases made while folded in the latter's pocket. One, entitled "The Relation of Slavery to a Republican Form of Government," was a speech delivered at the New England Anti-Slavery Convention, May 26, 1858. On page 5 was the following:

"III Democracy—The All-Men Power; government over all, by all, and for the sake of all."

Evidently this expression had caught Mr. Lincoln's attention, for the paragraph in which it occurs he had encircled with pencil

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marks—an indication of his approval, or, at least, his deep interest in it.

The other pamphlet was a sermon delivered by Mr. Parker at Music Hall, Boston, July 4, 1858, on "The Effect of Slavery on the American People." On page 5 occurs this, which Mr. Lincoln had also marked:

"Democracy is Direct Self-Government, over all the people, for all the people, by all the people."

And on page 14 he had marked this:

"Slavery is in flagrant violation of the institutions of America—Direct Government—over all the people, by all the people, for all the people."

Whether this expression so frequently used by Mr. Parker was original with him does not require investigation here. It probably was not, for it is said Daniel Webster and James Douglas, a Scotchman, made use of it before Parker's day. Even as late as 1851 George Thompson, the English reformer, and a member of Parliament, said: "We preach Democracy in vain while Tory and Conservative can point to the opposite side of the Atlantic and say: 'There are nineteen millions of the human race free absolutely, every man heir apparent to the throne, governing themselves—the government of all, by all, for all; but instead of being a consistent republic it is one widespread confederacy of free men for the enslavement of a nation of another complexion."

But without delving deeper into the question of the real origin of this noble sentiment, this wholesome tribute to the efficacy and enduring value of popular government, it is fair to conclude, in view of the circumstances above narrated, that the repeated use of it by Mr. Parker was not without its effect on Abraham Lincoln; that it found welcome lodgment in the latter's great mind and heart, and that it inspired the exalted and memorable prophecy uttered that crisp November morning in 1863 over the graves of the heroic dead sleeping at Gettysburg:

"Government of the people, by the people, for the people, shall not perish from the earth."

HOPE

BY MARION EVERETT HAYN

In crimson cloud and gold the sun sets low.
Adown the street a city's toilers pass,
The feeble, aged man, the youth, the lass,
Ahunger for life's joys they may not know.
The rich in equipage—another class.
Small children play, forbidden, on the grass.
The sun in blaze of splendor sinks below
The housetops, casting radiance afar.
A fire-like cloud envelops tree-tops tall.
The pallid cheeks glow with a rosy tint.
No poverty nor weariness can bar
The sunset's glory from a soul. They all
May read of hope in sunset's parting glint.

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THE SPECTATOR

ONE summer in Quebec a friend of the Spectator's who is possibly unusually sensitive to anything like brutality in literature met an interesting woman who was eloquent over Parkman's histories, in which she was well read. In reply to a searching question, the Spectator's friend confessed that the historian's charm was lost to him in part, as he had been unable to read the account of the sufferings and tortures of human beings all too definitely described. The questioner looked up in mild but rebuking surprise. "Why, *they* had to endure it," she said. On this reply the Spectator's friend commented as follows: "'*They* had to endure it.' But why, in the name of sanity, should we voluntarily become partakers of their misery! I often wonder if forgetfulness of heartrending things will not constitute one of the amenities—the unquestioned blessings—of another and higher state of existence." Thereupon the Spectator elicited the following presentation of a view common to many readers of sensitive perceptions, and presents it here with the qualifying opinion that not all nervous organizations are tuned to the same key, and that some of the authors named, and more that might be as fairly included—Shakespeare, for instance—are of such supreme genius that much may be forgiven them even by those who justly detest morbid or too realistic pictures of suffering. This is what the Spectator's friend said:

"Very many great geniuses as well as an uncounted host of small ones have been sinners in this respect. The list stretches on endlessly. Hugo and Sienkiewicz, Poe, Balzac, Maupassant, Kipling, have long supplied the possibly supersensitive reader with worthy material for nightmares. The horror of once coming unexpectedly upon a little child deep in Foxe's 'Book of Martyrs' (illustrated) will follow me to the grave. Even though I made a pretext to secure the book and burned it afterward, regardless of the owner, leaving the child to chase butterflies among garden flowers, the agonized look that aged that innocent little face is branded on my memory. No human being has the moral right to keep such a volume where a child can find it, and its burning to safe ashes should be looked upon as an imperative *auto da fé* by people who truly respect childhood.

"A modern writer well steeped in literature was once asked if she owned 'Richard Feverel.' 'I do,' she said, 'and you may have it if you can want it, for nothing in the world could compel me to look into it again.' Burne-Jones, in a letter to a friend, said: 'I can't afford to read Tolstoy; and there's many another splendid thing in the world I can't be trusted with. . . . "Anna Karenina"?—I suspect it's Russian, and if it is, I know what to expect, and I couldn't bear it. "Tess"? Nothing in the world could induce me to look at it again:—books written for the hard-hearted.' 'Zola,' says Edmund Gosse, 'seems to me to be the Vulcan among our later gods, afflicted with lameness from his birth, and coming to us sooty and brutal from the forge; yet as indisputably divine as any Mercury or Apollo.'

"The old Greek tragedies we read with a certain sense of aloofness. Their irresponsible and immoral gods did most of the mischief, and the innocent-guilty had to suffer as if they had been wholly to blame, which quite offends our modern sense of justice. They were outraged when any sacred relationship was violated—as some of us cannot help being when we read in a recent Irish play of a youth who was of no consideration until he boasted that he had killed his father. When this was proved to be false, later on, he fell from his former high estate of adorable hero, to his bewilderment—and ours.

"William Morris says: 'The man lives in the house almost as the soul lives in the body.' One would not of choice fill a house with instruments of torture, with traps and pitfalls and wells of darkness, nor hang on its walls gorgeous tapestries with suggestions of evil, or that pictured the anguish of martyred mortals or the despair of lost souls. Yet there are authors who apparently regard our minds as dumping-grounds, and do not scruple to pour upon them that which it would be not only humane but sanitary to bury. And there are some good people, really worthy citizens, who seem unable to keep to themselves tales of picturesque horror, and so pass them along to those less able to bear the burden, and wholly unable to drop it. Is it a relief, we question, or do they, too, feel that the others had to endure it and that there is no reason why we should be exempt?"

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THE NEW BOOKS

JAMES BRYCE'S ADDRESSES

IF we wish information on any subject connected with history, law, or the science of government, we have but to turn to Mr. Bryce for authoritative counsel. But with regard to other subjects, Mr. Bryce's many-sidedness is not generally known and appreciated. His recently published "South America" revealed that. His just published "University and Historical Addresses" (Macmillan) also reveals it. These addresses were delivered during Mr. Bryce's residence in this country as British Ambassador. During that time he made many speeches throughout the United States before universities, bar associations, chambers of commerce, and other public organizations. Out of the many the present volume contains a few. No one of them should be left unread, especially by students of history and law. But, in order to understand Mr. Bryce better, those essays should be especially noted which have to do with art and literature. We are not accustomed to think of Mr. Bryce as a critic of art or as a *litterateur*. But he is both. Listen to his expounding of art and sculpture: "There are in sculpture three more or less distinctive kinds of excellence. There is the excellence which consists in the faithful reproduction of nature; there is the excellence in which we admire pure beauty of form and line; and there is the excellence which makes its special appeal to the imagination of the beholder because it proceeds from the imagination of the artist himself." And then listen to his application of this third kind of excellence to the foremost of American sculptors:

> Augustus Saint-Gaudens, we may probably agree, stood pre-eminent in the third. His highest gift was his power of imaginative conception. As all the great men that have left their mark in the world of affairs have been great by combining the power of thinking with energy, promptitude, and courage in action, so all men that have been great in the fields of literature and art have been great by combining the power of thinking with the power of feeling; that is, the capacity of receiving and giving out an emotional impression. Now what most strikes us in Saint-Gaudens's works is that, whatever else we find, we find an intense and profound power of thinking combined with an equal power of feeling. . . . The danger or the weakness which is sometimes found to accompany this power of imaginative expression is that it is apt to lapse into something extravagant or sensational. Nothing was farther from Saint-Gaudens. In that respect he had the balance and self-restraint, as well as the fine sense of beauty and measure, which belonged to his Greek masters.

Does Mr. Bryce talk of architecture? He tells us that we have developed no characteristically American style of building since the so-called Colonial type of pre-Revolutionary days. "There is no style distinctive of the different sections of the country, except a few traces of Spanish work in Santa Fé (in New Mexico), and here and there in California, and a touch of French influence in the older parts of New Orleans. Nowhere in the Western world does one find any parallel to the long architectural history of Europe or of India." Three or four hundred years hence, says Mr. Bryce—and he could have directed this criticism to another than an American audience—when the student follows the course of the development of architecture from the tenth century to his own period, he will find a regular succession of forms of construction and decoration, so that he can approximately fix the date of a building by its general style and structure as well as by its moldings and its ornaments. "But when he comes to the nineteenth century he would be completely at a loss. He will find that of three churches erected about the same time one was designed to reproduce the style of the twelfth century, another that of the fifteenth, a third that of the seventeenth."

As to literature, Mr. Bryce has some sound advice to give to those who are always hunting for "The Best Books." What are the Best? Mr. Bryce says: "I mean by the Best those from which you receive most, and can carry most away, in the form either of knowledge or of stimulation." Then Mr. Bryce replies to the question, "Ought a man to read widely, trying to keep abreast of the progress of knowledge and thought in the world at large, or is it better that he should confine himself to a very few subjects, and to proceed not discursively but upon some regular system?" "Each alternative has its advantages," he answers, "but considering how rapidly knowledge is extending itself in all directions, and how every branch of it is becoming specialized, we must recognize that the range of attainment possible three or even two centuries ago is now unattainable even by the most powerful and most industrious minds. To-day the choice lies between superficiality in a larger, and some

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approach to thoroughness in a smaller, number of topics. Between these alternatives there can be no doubt as to your choice. Every man ought to be thorough in at least one thing, ought to know what exactness and accuracy mean, ought to be capable by his mastery of some one topic of having an opinion that is genuinely his own." Then there are two other questions. First, "Are there not some indispensable books which every one is bound to read on pain of being deemed to be not an educated man?" "Certainly there are," says Mr. Bryce. "Every language has its classics which those who speak the language ought to have read as part of a liberal education." As to fiction, Mr. Bryce says: "Read the best; that is to say, read that from which you can carry away something that enlarges the range of your knowledge and sets your mind working." As to poetry, Mr. Bryce says: "It seems a pity that the old practice of learning a good deal of poetry by heart should be now falling into disuse, for it stored the mind in the early years of life with fine thoughts in fine words and helped to form a taste for style, seeing that style can rise to greater heights of perfection in poetry than in any kind of prose." And finally, as to whether it is too late to attempt to restore to Greek and Latin the place they held in the scheme of liberal education seventy years ago, we read:

It is not to be desired that they should recover it, because the percentage of pupils who derived substantial and permanent profit was a small percentage. You may say that this was largely due to the unintelligent character of the old teaching, which dwelt upon grammar and neglected literature. Still the fact remains that under any system of teaching more than a half of the boys in schools and undergraduates in colleges who may be taught Latin, and five-sixths of those who may be taught Greek, will not get far enough to enjoy the literature and give it a permanent hold on their minds.

Yet the classical age of Greece and Rome is the best general introduction to all historical study and all literary study. Mr. Bryce's four reasons why are as follows:

I. It is the beginning of literature and practically the beginning of history, its first great product, antedating even the earliest prophets of Israel, whose utterances have come down to us in the Old Testament. As the most beautiful hour of the day is the dawn, though city dwellers seldom see it, and as the most winning time of the year is spring, so there is a peculiar charm in the first efforts man made in the supreme art of poetry. . . .

II. The literature and institutions and civilization of Greece and Rome are for all the modern nations the first fountain heads of that European civilization which has swept down to us in a widened current. . . .

III. The literature of these two languages better illustrates their history, and the history stands in closer relation to the literature, than is the case with any other of the more recent national literatures. . . .

IV. Just as the political ideas of Greece and the political institutions of Rome were a point of departure for the modern world, so Greek and Latin authors, and especially the poets, have become the common stock of the learned men, the thinkers and the writers, of all modern countries.

Finally, those who love their Greek and their Latin will be glad of the following pertinent advice:

You must see to it that business is not the whole life of all American business men, but that room is made in the lives of some few of them for the enjoyments of ancient literature. The few are worth regarding, for it is always by the few best and most cultivated minds that traditions are preserved and taste is maintained at a high level. They tend and keep alive the sacred flame.

May it not be expected that the strain and stress of commercial and industrial life which now forces the American youth to sacrifice everything else to fitting himself for practical life, and leaves the American business man scarce any leisure for intellectual pleasures, will before long abate? A time will come when the development of the country's resources will have been completed and the opportunities for making huge fortunes will have become less frequent. If you can keep classical studies from further declining during the next fifty years, your battle will have been won.

Battle of Gettysburg (The). By Jesse Bowman Young. Harper & Brothers, New York. $2.

Very appropriately, at the time of the celebration of the battle of Gettysburg, fought fifty years ago, appears the Rev. Jesse Bowman Young's narrative. It is a vivid narrative because written by one who himself fought as an officer in the battle; moreover, one who for many years has lived in or near Gettysburg and knows every foot of ground fought and tramped over by both armies. For a dozen years after the war Mr. Young's ministerial duties as a "circuit rider" led him over the roads used by the armies from the Potomac to the Susquehanna. The air was then vibrant with reminiscences of the battle, and Mr. Young gleaned from every man, woman, and child some story concerning the marching of the hosts, the various phases of the fight, or the later scenes in the hospitals. Finally, the author has conversed with many survivors of the battle. The result of all is seen in the present comprehensive and exhaustive study. It is prefaced, as is fitting, by the text of Lincoln's Gettysburg oration,

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and there are a number of illustrations—though hardly a sufficient number. Of course there are many maps and plans.

Tales of the Mermaid Tavern. By Alfred Noyes. The F. A. Stokes Company, New York. $1.35.

In "Tales of the Mermaid Tavern" Alfred Noyes has attempted the impossible. It is not surprising, then, to find that he has failed. To have pictured the Mermaid Tavern, to have drawn with recognizable accuracy the goodly company there assembled, would have required the erudition of a Professor Kittredge and the dramatic genius of a Robert Browning. Neither of these qualifications does Alfred Noyes possess. Though he fills the mouths of his characters with well-worn Elizabethan phrases (literary coinage long since cracked within the ring), though he parades before us a pageant of familiar historical incident, and supplies allusions enough to delight the hearts of half a hundred school-book commentators, little sense of illusion does he create. With all due regard to the magnitude of the task attempted, no small share of his failure can be laid to the fact that Mr. Noyes is unable to escape from his own characteristic rhythm, no matter in whose name he speaks. The same may, of course, be said of Browning, but Browning dealt generally with tongues and times less familiar than those of Shakespeare, Jonson, and Queen Bess. When Mr. Noyes sings of "Seven Wise Men on an Old Black Settle," or when he tries to rouse the Mermaid with such a song as this:

> "Consider the claws of a Bear, said Bill.
> That can rip off the flesh from your bones,
> While his belly could cabin the skipper and still
> Accommodate Timothy Jones.
> . . . . . .
> If there's cause for a *cow*; if there's use for a dog
> By Pope John, there's no sense in a bear!"—

all that he succeeds in waking is the memory of his own unforgetably entertaining "Forty Singing Seamen." Such criticism as this may seem too harsh, when we consider that the book contains page after page of excellent verse and not a few passages of genuine poetic power. In this instance, however, Mr. Noyes must be judged by what he attempted, not what he accomplished. By such a standard, "Tales of the Mermaid Tavern" must be classed as a piece of unsuccessful bravado.

Arthur James Balfour, as Philosopher and Thinker. Selected and Arranged by Wilfred M. Short. Longmans, Green & Co., New York. $2.50.

Mr. Balfour and Mr. Bryce were once named by the late John Hay as being the two most interesting men in England. If any one has a doubt as to Mr. Balfour, he should read what Mr. Short has gathered together in these pages. In them Mr. Balfour is largely his own exponent, for so ready a speaker and writer as he is finds an echo throughout a book which is not that so much of biography as of a real "apologia." The world has hardly judged Mr. Balfour at his true worth. For a long time the English caricatures represented him as "Fanny," and then he became a kind of schoolmaster, very pedagogical, but also rather lazy. In truth, while Mr. Balfour's mannerisms do not seem any more British than do those of William II seem German, he is in a very real sense a fine example of the English mind working at its best. He is as much of a philosopher as statesman. While his predilection seems all in favor of dialectics, and his speeches sometimes suffer thereby, Englishmen as a whole, without respect of political party, have come to be, as they should be, very proud of him, not so much as a party leader as a thinker—as an example of "the scholar in politics."

Ellen Key—Her Life and Her Work. By Louise Nystrom-Hamilton. Translated by Anna E. B. Fries. G. P. Putnam's Sons, New York. $1.25.

There is no attempt in this biography to estimate the work or spread the doctrines of a woman who, as one of the chief representatives of the Woman Movement, yet holds a unique position regarding it. It is a simple record of external events, and it will clear away some of the misconceptions regarding Ellen Key that have to a certain extent limited the influence of her words. Her writings are known in this country and are gaining in influence. From the authorized American translation of her "The Century of the Child," which has already gone through more than twenty German editions and has received translation into a number of European languages, the chapter on "The Education of the Child" has been issued separately with a highly commendatory note to parents and teachers from a well-known editor. Her "Portrait" of Rahel Varnhagen, briefly commented on in The Outlook some time ago, brings before its readers in clear outline the personality of a woman who a century earlier was the inspired pioneer of the principles for which Ellen Key stands to-day, and who in the mere fact of *having lived*, through the richness of her inner life, was an immense contribution to civilization and an unceasing evolutionary force. It is interesting to know that in Ellen Key's opinion there is no woman's book in the literature of the world, except Mrs. Browning's poems, that it would be more difficult to dispense with than Rahel Varnhagen's "Letters." The value of this "Life" is chiefly that it stimulates interest in Ellen Key's books.

Bend in the Road (The). By Truman A. De Weese. Harper & Brothers, New York. $1, net.

A pessimistic commuter of our acquaintance once said that, however desirable urbanity may be as a social quality, rusticity is much preferable to suburbanity. Possibly some knowledge of philology (which the same commuter once defined as word-agriculture because it involves delving in roots), is necessary to understand this form of asserting that the active city

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man, living, as he must, at high pressure, needs at times to plunge into the free air of the actual countryside. This is Mr. De Weese's belief, and his book narrates how he demonstrated the truth of his creed by actual experience. There are no statistics in this well-printed little volume, for which fact the reviewer is truly thankful; but there are in it an appreciative spirit and a kindly humor with some genuine character sketches which make it readable. The scientific agriculturist will not care for it, nor perhaps will the man whose impressions of the country are derived solely from Thoreau and Jefferies—the man who prefers pastoral literature to pastoral labor. But any man who at his desk sees visions of life on a farm in the country, not an economic life but a life of refreshment for body and spirit, will find in "The Bend in the Road" both pleasure and encouragement.

Belief in Immortality and the Worship of the Dead (The). By J. G. Frazer, LL.D., Litt.D. Vol. I. The Macmillan Company, New York. $2.50.

These lectures in 1911–12 on the Gifford foundation at St. Andrews give a copious and minutely detailed narrative of the superstitions, beliefs, and practices which exhibit the notions of a future life prevailing among the lowest savages in Australia, New Guinea, and the Melanesian archipelago eastward. They are presented "simply as a document of religious history," and are certainly interesting, though rather monotonous. The lecturer confesses himself, though a Fellow of Trinity College, Cambridge, unable to answer the question, "Is there one God or none?" and equally unable to affirm or to deny existence beyond the grave. But the results of his inquiries among savages are summed up in a way suggestive of the negative answer to the latter question. The fallacy which tends to such a conclusion crops out in his opening lecture—a fallacy strangely common among scientific men—an exclusively *genetic* criterion of the doctrine of immortality now held by educated religious men. It is on a level with an attempt to estimate the value of oak timber by a microscopic analysis of an acorn.

China Year Book (The). By H. T. Montague Bell. E. P. Dutton & Co., New York. $3.50.

Who does not want to know something about the new China? Of all books of reference the one containing the greatest amount of useful information and in the most compact shape seems to us unquestionably "The China Year Book," the issue for 1913 of which is now before us. The issue for 1912 reached this country some time after the Republic was proclaimed, and we then remarked that its value would have been greater if it could have chronicled something else besides the efforts of a defunct empire, interesting historically as those efforts were. The present volume now supplies any such lack, and seems to be all that such a volume should be. Economically, commercially, and politically the book is apparently up-to-date. It makes its appearance at a very appropriate moment, for Americans and others need to have more information concerning all the activities of the most modern Republic. Unfortunately, the type used in the volume seems too small for any but strong eyes. That, however, seems to be about the only fault to be found with a publication which in other respects deserves high commendation.

Psychology of Revolution (The). By Gustave Le Bon. G. P. Putnam's Sons, New York. $2.50.

M. Gustave Le Bon, the author of "The Crowd," has also written "The Psychology of Revolution," a translation of which has just appeared. When we speak of revolution we are apt to think first of all of the French Revolution, and so apparently does this author, for he gives it detailed consideration. But in this latter day we also think of such revolutions as those in China, Portugal, and Turkey, and so does M. Le Bon, for he includes significant references to them. Possibly the volume might have been more appealing had it been written with a little more English bluntness, but any lack in this direction is to a certain extent compensated for by the lightness of touch of the author's style.

Journal of Jasper Danckaerts (The). Edited by Bartlett D. James and J. Franklin Jameson. Charles Scribner's Sons, New York. $3.

This book forms one of the series of "Original Narratives of Early American History." Danckaerts was one of the little-known sect called Labadists who founded a colony in Maryland in the first half of the seventeenth century. The episode itself is a curious one, but the real value of the book is in the light it throws on early American settlements on the Atlantic coast as regards their social and economic conditions. Apart from this, Danckaerts was a very careful observer of little things, and his narrative is often amusing as well as informative.

El Dorado. By the Baroness Orczy. The George H. Doran Company, New York. $1.35.

Admirers of "The Scarlet Pimpernel" will find here the further adventures of the band of reckless Englishmen who saved victims from the guillotine of the French Revolution. The Dauphin is the object of their plot, this time. The author has plot invention, but the writing of the book is weak.

House of Thane (The). By Elizabeth Dejeans. The J. B. Lippincott Company, Philadelphia. $1.35.

A novel of distinct power and skill in the presenting of character, marred by lack of reserve in the treatment of social-moral matters. A dominating, forceful man of business, his selfish, worthless wife, and a child of the streets who grows to be a witty, devoted, and sacrificing woman, play the chief parts.

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THE READER'S VIEW

MR. BEECHER THE ORATOR

A few days before reading in The Outlook of June 21 the article on Henry Ward Beecher, I told my family at the breakfast table that I believed Beecher was the greatest orator I had ever heard.

I heard Edward Everett deliver his great oration on Washington. And I heard Wendell Phillips and George William Curtis and John B. Gough and Charles Sumner many times, but Beecher was the greatest of them all.

In December, 1859, I heard Beecher deliver an oration on the Pilgrim Fathers in old Concert Hall, Philadelphia. He fairly exceeded himself that night. It was just after the execution of John Brown, and the feeling was intense in Philadelphia. Beecher stood on the platform rugged, aggressive, and invincible. I remember how he swung his right arm that night as though hurling defiance at the pro-slavery element in our city. His oratory rose to such a sublime height as to make me feel that it was the greatest effort of his life, and it has been an inspiration to me ever since; never more so than now, after the lapse of fifty-four years.

As my brother and I walked home that evening, we saw a man standing in a balcony addressing a crowd in the street. That man was Stephen A. Douglas, and I remember his saying in the most dogmatic fashion, "I say the Negro is an inferior order of being, and that he ought to be kept in bondage." It is needless to say that my Quaker instincts rebelled at such a sentiment.

In closing, permit me to say that I am glad to have Henry Ward Beecher presented to our young men and women in such a way that they can understand why he was the greatest orator of his generation.

NATHANIEL RICHARDSON.

Torresdale, Philadelphia.

A TRIBUTE TO DR. BRIGGS

The services of the late Professor Charles A. Briggs to pure Christianity can scarcely be overestimated. He cleansed and restated the old truths of the religion of Jesus. He overthrew and drove into oblivion the popular infidelity championed by the late Mr. Robert Green Ingersoll.

To his pupils in the class-room this consummate Hebrew scholar made the Old Testament a New Testament. In doing this, he fired his students to fresh ventures of faith and instilled in them a deeper loyalty to Christ. By the intellectual discipline of the new scholarship they were armed for the age of science.

When the storm of long-suppressed truth burst, many pastors and teachers, blinded by the flashes of light revealed by the higher or scientific criticism, demitted the ministry. Others fled their pulpits to become college presidents, professors, teachers, secretaries, etc., until the time of calm. Dr. Briggs's students, on the contrary, fought exhilarantly in the van. While the critical "pestilence" raged, these inoculated men did not even know that they were sick.

The Biblical lectures of this eminent scholar fitted young men, as did no other discipline, to be zealous missionaries. They went forth, rejecting the heavy armor of scholastic tradition, but with smooth stones from the brook of God's word, fearless and alert, they knew how to smite the giants of unbelief.

"And when the Philistines saw their champion was dead, they fled." As soon as "the higher criticism"—of which Jesus was the greatest of all exemplars—which, in the last century, so scared the nervous old ladies of orthodoxy, got into the newspapers, Mr. Ingersoll's popularity was doomed. Dr. Briggs had already cut the ground from under his feet. The jokes of the lecturer could be funny only in the face of a cherished theory. After the public caught the drift of the Briggs heresy trial, Mr. Ingersoll's ribaldry lost all its point. At first, to tell about "the mistakes of Moses," the lecturer could crowd vast auditoriums, at fifty cents a ticket. The charges of heresy and the trials cleared the air like a thunder-shower. The agitation built up Union Seminary and depleted the agnostic lecturer's audiences. I often met Mr. Ingersoll during my own lecture tours. In 1879 the agents made hundreds of dollars on one of his engagements, when the house was packed. In 1893, in Ithaca, *e.g.*, the same men lost their dollars, when Mr. Ingersoll lectured to fewer than fifty persons. The people had seen the great light which Dr. Briggs had kindled. "The word of God is not bound."

WILLIAM ELLIOT GRIFFIS.

Ithaca, New York.

AN AMERICAN IN MEXICO

Outside of Mexico and its immediate frontier there seems to be but a very slight understanding of the real situation in Mexico.

By the blackest treachery and cold-blooded murder a military leader has got possession of the central government, and only those acknowledge him who are influenced by the fear of assassination, or the power of money, or the hope of graft.

The "Constitutionalists" are surely and steadily gaining ground, and the fall of Huerta is merely a question of time, which would be much hastened should the United States recognize the belligerent rights of the combatants.

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Of five important frontier custom-houses on the United States border the so-called "rebels" have three in their possession, and the others are entirely cut off from communication with the interior, and it is hoped that but a few weeks will elapse before they also fall. Those who are mentioned generally in the press despatches as "rebels" are in reality the truly loyal Mexicans, who are fighting for the supremacy of the constitution, law, order, justice, and common decency, all of which are disregarded by the party in possession of the federal capital.

Governor Carranza has established his headquarters in Ciudad Porfirio Diaz, or Piedras Negras as it is also called. The town is under martial law, and has never known such law and order as reign here at present; all saloons are closed at 8 P.M., and on Sundays at 12 M. Gambling is absolutely prohibited and the "red light" district has been suppressed and its inmates scattered. All persons on the streets after 10 P.M. are arrested and kept under guard until daylight. Foreigners, especially Americans, are treated with the utmost courtesy compatible with a state of civil war, and are not expected to give up either arms, ammunition, or money to help "the cause," although the natives are heavily taxed, and suspected "Huerta sympathizers" are apt to have all their property confiscated, as is happening in many cases.

The railway is being operated from here to Monclova, about one hundred and fifty miles, and freight and passenger trains are running daily on time. The railway shops are working day and night making rapid-fire breech-loading cannon and ammunition; these cannon, though of rather crude workmanship, shoot very accurately; they are of 2½-inch bore, about, are rifled, and shoot percussion shells.

Monterey is entirely cut off from wire or rail communication with the outside world, and provisions are reported as very scarce, although in possession of the Federals; ninety per cent of the people are at heart Constitutionalists, according to reports from escaped refugees.

Durango is also cut off from the world, and has been for more than three months. It is rumored to be in the hands of the "rebels." All business through northern Mexico is completely paralyzed, and will continue so until the war is over.

Carranza is now estimated to have from four thousand to six thousand men under arms; the majority of them are well mounted, and they are armed principally with Winchester 30–30 sporting rifles, although many may be seen with Mausers captured from the Huertistas.

Should Carranza be conceded his belligerent rights, he could readily double his forces within thirty days, as rifles, artillery, and ammunition are his greatest need, the thousands of unemployed miners and other laboring men being ready and anxious to enlist under his flag, but are refused for lack of arms to equip them.

Since Mexico has been an independent nation never has there been within her borders a civil war so completely justified by law, justice, and decency as this war which Venustiano Carranza and his colleagues are waging against the assassins of Mexico's lawfully elected President, and would-be robbers of the legal rights of the entire nation.

ARTURO DIX TEMPLE.

Ciudad Porfirio Diaz, Mexico.

SHALL WE SEND CHINA AN AMBASSADOR?

The passage by the Senate of a bill to raise our Minister to Spain to the rank of Ambassador suggests the reasonableness and desirability of a similar move with respect to China. The withdrawal of our Government from the oppressive loan project and its initiative in recognizing the Chinese Republic has already resulted in impressive demonstrations of gratitude on the part of the Chinese people. We can afford them further evidence of our sincere sympathy with their aspirations, and emphasize our recognition by being the first of the great Powers to send an Ambassador to Peking. China would regard it as a voluntary acknowledgment of the greater respect and consideration which is due her as a nation by reason of her wonderful struggle to modernize, not only her government, but also all of the customs, institutions, and ways of thinking of her people, and she would appreciate it accordingly. By such an act we would clearly show the entire world, diplomats and peoples alike, that we both hope and believe that China will permanently endure in her present integrity under a republican form of government, and cause her to resist with greater confidence the neighbors who would set her back and despoil her. It would be for our own domestic good, because any altruistic effort of our Government to promote abroad the democratic principles upon which it was founded and for which it stands naturally compels it to be more careful to live up to those principles itself.

We now exchange Ambassadors with England, France, Germany, Italy, Austria, Russia, Turkey, Japan, Mexico, and Brazil, not one of which possesses as great a population as China, or contains greater possibilities of profitable investment of American capital or the employment of American brains and enterprise. In Turkey, which now has only 18,000,000 population, an American embassy was established in order to afford the best possible protection to missionaries. In the case of China we have more missionaries, more trade, and more direct intercourse.

Even if we lay aside all of the above considerations, there remains the likelihood that Japan will set herself up as the champion of all the Oriental races against Western predominance.

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This should cause our Government to strive earnestly to bring us into closer sympathy and more intimate relations with China, and to convince her people that we have no interests which run counter to theirs.

THEODORE C. CAREY, JR.

Albuquerque, New Mexico.

THE GOLDEN RULE IN BUSINESS

That the Golden Rule can be successfully applied to business is indicated by the progressive step four department stores in Boston (William Filene's Sons Company, Shepard-Norwell Company, Conrad & Co., and MacDonnell's) are taking to give their employees, numbering several thousand, the opportunity to secure rest and recreation during the two hottest months of the year.

These stores will be closed all day Saturdays during July and August. This will give the employees two solid days free each week and three successive days, July 4 to 6 and August 30 to September 1. Most of the other stores, encouraged by this plan, have reduced the number of working hours of employees for the summer.

The plan combines sound business and philanthropy. It means greater efficiency of employees, more enthusiastic, courteous service to the consumer, and, of course, a happier relation between employer and employee. It also means educating the public to plan its shopping for the early part of the week as for any holidays.

The success of the plan depends on the shopping public. If they support it heartily, as they humanely ought to, the idea is bound to spread to other forms of industrial enterprise, with consequent advantages to all concerned.

DANIEL BLOOMFIELD.

Boston Music School Settlement.

THE MONTESSORI SYSTEM

Miss Herts's valuable article on the "Economic Value of Imagination," published in The Outlook of June 14, wakens anew a doubt as to the sufficiency of the Montessori method. The elements lacking there seem to me to be the cultivation of the imagination and of language. Madame Montessori specially says in her own book that the apparatus must never be used for any purpose but the one designed. A kindergarten teacher who has introduced the apparatus finds that her little ones can hardly be restrained from using their imaginations in connection with it. The insets are especially popular, but mainly because they permit such beautiful games of "house," father, mother, and children of varying sizes, or processions of soldiers, whereas they should have been used merely to train the senses as to size, shape, etc. The teacher finds that a bright child of three or four masters this use in a very short time, and would then lose all interest in the insets unless allowed to call the imagination into play.

Madame Montessori also interdicts "silly stories," and I fear that would include Miss Herts's cows, the one that jumped over the moon and the one with the crumpled horn. As mother of a large family that has been brought up on Mother Goose, and grandmother of other families that are being fed on the same mental pabulum, I feel that that gifted authoress deserves the gratitude of all parents for the enormous addition she has made to our children's vocabularies, and indirectly in their ability to think, for logical thinking can be accomplished only by the use of language. W. J. Locke, I think in his "Morals of Marcus Ordeyne," says that giving a child a copious vocabulary and a free use of language is in no way secondary to providing him with proper food for his physical growth.

Am I wrong in thinking that the Montessori method gives at least very slight attention to these two elements, imagination and language, subordinating them to the education of the senses and the development of the body? An answer to this question from a Montessorian would be greatly appreciated. My own belief is that Montessori plus a mother and a nursery would be a very perfect form of elementary training, but that Montessori as a substitute for mother and nursery must result in failure.

OLIVIA R. FERNOW.

Point Breeze, New York.

THE VOTE OF THE PRESBYTERIES

Dr. Charles Stelzle, in his review of the meetings of the Presbyterian General Assemblies in Atlanta in your issue of May 31, makes a misstatement which is liable to make a wrong impression upon your readers. Writing with reference to the movement to amend the Confession of Faith, Chapter X, Section 3, the famous "Elect Infant Clause," he says: "The Presbyteries voted by a considerable majority to have the clause remain as it is, and the Assembly so agreed." The fact is that 55 Presbyteries out of 87 voted for the change, and only 22 voted against the change, 10 Presbyteries not voting. The Church law requires a three-fourths majority of the Presbyteries to ratify amendments to the Confession. Thus it is seen that the movement to write into the Confession the belief of the Church that all infants dying in infancy are saved by Jesus Christ failed by the vote of one Presbytery only.

JOHN R. HERNDON.

Cleveland, Tennessee.

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MANY INVENTIONS

AN OCEAN TELEPHONE

What is probably the first ocean telephone call station was opened for public use on May 1 last, according to an account in the "Scientific American:" "This is the Platte Fougère lighthouse on a rock lying about 1¼ miles to the northeast of Guernsey, Channel Islands. The lighthouse, which has no keeper, is fitted with a powerful fog signal, worked from shore by means of a submarine cable. In a fog ships creep up guided by the fog horn and drop anchor near the lighthouse until the fog lifts sufficiently to enable them to take the narrow channel to the harbors of Guernsey. In such case any pilot or ship's officer by climbing the lighthouse can ring up Guernsey telephone exchange and report his ship. The telephone is reached by climbing a 42-rung ladder to the platform outside the lighthouse doors. Before he can leave the ladder the pilot pushes open a trap door which covers the manhole in the platform. The arrangement is such that the pilot cannot open the lighthouse door to reach the telephone until he has shut down the trap door over the manhole. The act of opening the outer lighthouse door connects the telephone fitted outside the inner door of the lighthouse, which is kept locked. Only one wire in the cable is available for the telephone, and even this wire is required for other purposes, and closing the door after using the telephone connects up several tell-tale devices. The lighthouse door cannot be left open by forgetfulness because the pilot must close it before he is able to lift the trap door in order to reach the ladder."

THE CHESTNUT BLIGHT

At a recent meeting of foresters in Trenton, New Jersey, in which seven States were represented as well as the United States Forest Service, the interesting question was taken up as to whether the wood of diseased chestnut trees can convey the disease and whether it is as valuable for use as the wood from green trees. As our readers know, in some parts of the country the chestnuts have died by wholesale, and despite some recommendations of treatment (as by Bordeaux mixture) to produce immunity in young trees and even cure them when the diseased part can be reached, there is practically no way of stopping the plague unless by cutting out the chestnuts in wide belts. As to the questions raised above, officials of the United States Department of Agriculture recommend, to prevent the spread of the disease, that shipments of chestnut timber should include only material from which the bark has been removed and from which the diseased spots have been cut out. In the region affected there is a good market for all chestnut products except cordwood. The demand for poles and ties absorbs all that are offered, and lumber finds ready sale in local markets. Strength tests made by the Forest Service indicate that sound wood from chestnut killed by the bark disease is as strong as that from green timber. The bark disease kills the tree by girdling the trunk, and does not cause unsound or decayed wood, which is the result of attack by fungi or insects. Until two years after the death of the tree the wood generally remains sound, though at the end of that time insects have commenced working in the sapwood.

THE TRACKLESS TROLLEY

In England and on the continent of Europe some success has been achieved in providing electric power from overhead wires to vehicles on the public highway running without railtracks. It is said that the plan is to be tried in this country, apparently in localities where it would not pay to establish regular trolley service. "Cassier's Monthly" says:

There are many localities in which the possibilities of electric traction appear to be great, if the construction of the railway could be eliminated, and it is in such places that the so-called "trackless" trolley offers many advantages. The necessity for a railway does not appear when the roadway itself is well built, since vehicles for both passengers and merchandise may readily be operated upon the highway, and the principal question appears in the provision of motive power.

The use of the overhead wire for delivering electrical energy to vehicles upon the highway has been well known for several years in Europe, and the same method is now being applied to similar purposes in the United States. This method enables motor vehicles to be operated as feeders to interurban electric railways, or to steam railroads, in a very economical and efficient manner, since the current may be derived from existing power stations, and the only permanent investment appears in the cost of the overhead transmission line, and in the vehicles themselves. As the traffic warrants the expense, the railway line may be extended, and, at the same time, the overhead line carried forward to new extensions, thus keeping continually ahead of the demand, and developing the territory and creating new business.

THE OPEN WINDOW

A medical inspector of the Philadelphia public schools, with the co-operation of teachers and parents, made an experiment to determine the value of cold fresh air in school-rooms, which was reported in the "American Journal of Public Health." He opened the windows at top and bottom, and kept them open throughout the winter. The room was shut off from the heating plant of the building except on the occasional days when the temperature fell below

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forty-five degrees; but the children of course wore extra wraps and had frequent drills and exercises.

Week by week during the fall and winter and spring this physician weighed and examined the pupils, watched their study and their play, and compared their progress in health and scholarship with that of pupils in another room of the same building. In that other room the pupils were of the same grade and of about the same number, but the room was heated and ventilated according to the usual methods. The pupils in both rooms were normal healthy children from the same kind of homes, so that the test was as fair, accurate, and searching as possible. At the end the inspector found that the pupils in the open-window room had gained in weight on an average more than twice as much as those in the warm-air room. The pupils in the open room kept wholly free from colds, and were much more regular in attendance than the others. They were also more alert, free from day-dreaming, quicker to learn, needed less review work and were better behaved. In health and happiness, in development both of mind and body, the children of the room with open windows had, it was said, a clear advantage over the others.

As a result the School Board, recognizing their value, has authorized the establishment of Open Window Classes in several other Philadelphia schools.

THE FORCE OF A JET OF WATER

A factory in Grenoble, France, utilizes the water of a reservoir situated in the mountains at a height of 200 yards. The water reaches the factory through a vertical tube of the same length, with a diameter of considerably less than an inch, the jet being used to move a turbine. Experiments have shown that the strongest men cannot cut the jet with the best-tempered sword; and in some instances the blade has been broken into fragments without deflecting a drop of the water, and with as much violence as a pane of glass may be shattered by a blow from an iron bar. It has been calculated that a jet of water a small fraction of an inch in thickness, moving with sufficient velocity, could not be cut by a rifle bullet.—*Exchange.*

RADIUM IN THE UNITED STATES

Few persons, says the "Journal of the American Medical Association," are cognizant of the fact that the United States has radium-producing deposits within her borders and has taken the palm from Austria as the radium-producing country of the world. The experts of the Bureau of Mines have lately revealed a situation in respect to this unusually valuable element which leads to the rather surprising conclusion that while all the radium placed on the market in the last few years has been produced in Europe, a large portion of this output has come from American ores. Carnotite and pitchblende are the uranium minerals which carry the radium. The "Journal" comments:

Bearing in mind that practically every ton of radium-yielding ore mined in 1912 went abroad, that the American deposits are by no means inexhaustible, that we are rapidly depleting our reserve and shipping away material of great value and unknown possibilities which cannot be replaced, that the present market value of radium is about $2,250,000 an ounce, that the American medical fraternity has been compelled to procure from abroad such radium as individuals or hospitals could afford, and that the study of the possible application of radium in a therapeutic way has been hampered greatly by its almost prohibitive price, we must welcome an investigation of the situation by American authorities.

BACKWOODS "EFFICIENCY ENGINEERING"

While motor-boating on the Kennebec last summer, writes Burton A. Prince in the "American Machinist," I had occasion to take a balky engine to a repair shop, the equipment of which is interesting as illustrating what may be accomplished with nothing much but ingenuity.

Three blasts on a fish horn notified the repair man, who was hoeing potatoes a quarter of a mile away, that he had a "prospect." While he was coming we had a chance to look around. The first thing that looked primitive was the derrick. A chestnut tree growing conveniently on the shore served as a mast, while a spruce, freshly cut, did service as a boom, which enabled him to lift a heavy engine out of a boat and land it at the door of his shop.

The power plant, which was the only thing that appeared to belong to this century, was a new two-cylinder marine gasoline engine. I learned later that this man was the agent for this engine, and he made his stock engines at least earn their interest charges while waiting to be sold. The remainder of the equipment was in keeping with its surroundings. The lower half of an old stove such as we see in country groceries was used as a forge, and an old cylinder casting served as an anvil. A lathe, which was void of all pedigree, but built on strict mission lines, took care of all the possible uses to which a lathe could be put. The rest of the equipment was evidently home-made. A piece of round stock was used as a line shaft, and this ran in wooden bearings, and would have delighted the heart of the people who make a business of eliminating friction losses, because they could have demonstrated big losses and stuck to the truth at that.

PRINTING BY MOTOR-CYCLE

During a recent storm at Elgin, Illinois, the engine of a motor-cycle was made use of to print a newspaper. When the severity of the storm made it imperative that the city shut off the electric power, the paper found itself without power to print its regular edition. A motor-cyclist offered his machine and services, and by connecting the engine to the press by means of a belt the paper was run off without trouble.—*Technical World Magazine.*

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BY THE WAY

Washington and Jefferson College, says the Pittsburgh "Dispatch," is engaged in raising an endowment fund of $400,000. A bill was passed by the Pennsylvania Senate to give $60,000 toward this object; but the trustees of the College "sent a telegram requesting that the appropriation be not made," on the ground that "the State should not appropriate money to educational institutions not under direct State control." That kind of spirit in its trustees is worth much more than $60,000 to Washington and Jefferson.

"On Sunday morning," says a writer in "Travel," telling of "A Sanctified Town of Kentucky," "the hotel proprietor advised me to eat heartily. 'Why?' said I. 'Well,' was his reply, 'we don't let anything interfere with God's worship. We don't serve meals while church is going on, and to-day being special, I reckon there won't be no dinner till about five o'clock.' And there wasn't."

Mr. George Eastman, of the Eastman Kodak Company, is quoted in "American Photography" as saying that "color photography, which has been developed to a point where for the last six or seven years it has been possible for experts to obtain perfectly satisfactory results, has proved a commercial failure." Reports from Europe, however, indicate that improvements in color photography on paper may bring commercial success to the process.

Justice, often so slow in getting after the ordinary criminal, seldom waits long in visiting punishment upon the political offender when his opponents are in power. The recent assassination of Shefket Pasha was promptly followed by the execution of no less than thirty-two of the men supposed to be involved in the plot.

Mayor Fagan, of Jersey City, believes in the single tax, apparently, as well as in some other things; he has announced this as his programme: "The exemption of buildings and improvements from taxation; the reduction of gas and electric light rates; municipal ownership at least of gas and electric light supply; the taxing of trolley franchises."

The average man's feeling that in some way things must be readjusted so that the contrast between the "haves" and the "have nots" shall not be so glaring is accentuated by this letter to his two children from the late D. O. Mills, capitalist, brought out in the appraisal of his estate: "I send each of you my usual Christmas present of $1,000,000." One wonders what form an "unusual" Christmas present would have taken.

The death of George Thatcher, one of the pioneers of Negro minstrelsy, brings to mind the fact that the Negro minstrel show, once the delight of laughter-loving Americans, has become practically only a memory. Has anything as good for the refreshment of the "tired business man" been developed to take its place?

The United States Bureau of Fisheries, it is stated, asserts that there is no authenticated case of a bather being attacked by a shark. So the good old stories go, one by one! Must the hoary legends of the fierce combats of the pearl-fishers with man-eating sharks really be classed with the myth of the victims of the Car of Juggernaut?

Pennsylvania has adopted a so-called "eugenic" marriage license act; all the medical societies of the State, it is said, urged its passage. It prohibits the issuance of a license to persons afflicted with a transmissible disease, to imbeciles, paupers, persons of unsound mind, or to those who are under the influence of liquor or narcotics.

A cat fancier of Greenwich, Connecticut, so says the New York "Times," has begun the construction of a "cattery" to cost $15,000. It will house twenty-eight cats and twenty-four kittens—the latter, no doubt, to be largely augmented in number unless unusual precautions are taken. Most of these favored felines are, it is stated, prize-winners and worthy of the luxurious accommodations that are to be provided for them.

Scarcely a single large hotel is left in New York City below Fourteenth Street, though a few years ago the hotel center was south of that dividing line. The latest of the old-time hostelries to feel the changed conditions is the well-known Hotel St. Denis, which recently went into a receiver's hands.

The London correspondent of the "American Banker" contrasts British banks unfavorably with Continental banks as to the accommodations provided for travelers and others who have business with the banks. "At times," he says, in the English bank "the client has to discuss his business on foot at the counter," while on the Continent "splendidly fitted reception rooms" are provided and "the utmost consideration" is shown to customers. A hint that might be taken by some American banks.

Dallas, Texas, called the "City of the Hour," led the entire country in building percentage increases for May, according to the "American Contractor." Its increase was 256 per cent over the corresponding month in 1912.

Dr. William J. Mayo, who, with his brother, has made the town of Rochester, Minnesota, famous, has been honored by the French Academy of Medicine by being selected as a foreign correspondent.

The King and Queen of England, despatches assert, have lent their august support to the use of the side-saddle by horsewomen. Some

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American critics affirm, on the contrary, that the side-saddle means cruelty to the horse as well as danger to the rider. Side-saddle riding is admittedly graceful, but if it is unsafe it ought to be reserved, like other difficult "stunts," for the "lady" circus riders.

A Tammany leader, wiser in his generation than some of the children of light, recently captured the hearts of young and old in his district by giving to every child who applied for it a tin savings bank with a buffalo nickel in it to start an account. He distributed 1,728 banks the first day.

A newspaper symposium on baldness furnishes a variety of reasons for the loss of hair, from that of the common hair-brush in use in barber shops to that of the unventilated hat or cap. The most original contributor to the discussion, however, hails baldness as a blessing, a sign of superiority over the hair-covered animals. He says: "Let the near-bald-headed man stop worrying about his loss of hair and thank his stars that he is one of the advance guards of evolution"!

European travel did not promise to be specially heavy at the beginning of the season, the steamship agents say, but recently the departures have been very large. In a recent week over 4,000 cabin passengers sailed on steamships leaving New York City.

It is pleasant to think that so many thousands of Americans are thus to enjoy that greatest of refreshments to the jaded spirit, a trip to Europe. If the reader has never experienced the joy of travel abroad, let him remember that it is not yet too late in the season for making some quickly completed plan that will bring such an experience to him.

Robert Hichens, it would seem, would have the tourist include a visit to Constantinople. Writing of that city in the "Century," he says: "When I think of Constantinople as a whole, as seen, say, from the top of the Galata tower, set up by the Genoese, I think of it as the most wonderful, the most beautiful, and the most superbly situated city I have ever seen."

The latest Paris fashion, the papers say, provides that women's skirts shall be extremely short—this, no doubt, to allow some freedom of movement for the wearers of the tight skirt. A National dressmakers' convention held in New York City—composed exclusively of men, so it happens—opposes this edict, but introduces the innovation of placing pockets in a woman's dress.

As to coming fashions in women's costumes, a cable despatch says of a society event in France: "Lace was the feature of the day. . . . Hundreds of such dresses were seen worth from $240 to $280 each." This reminds us of a remark overheard at a jeweler's window in Fifth Avenue, New York City, "Shades of our pioneers! What are we coming to!" The exclamation was apropos of an imposing display of chatelaine bags of solid gold mesh, priced at from $275 to $750 each.

Sir Johnston Forbes-Robertson, the noted English actor, will make a farewell tour in America this fall. He will appear with Gertrude Elliott in a repertoire of Shakespearean plays.

A little book called "Mouth Hygiene," by Dr. J. S. Marshall, says that a boy who, while suffering from defective dentition, had been the terror of his school, became, after the curing of the diseased conditions, "a conscientious, faithful, diligent student, interested in his work, and made the highest increase in efficiency of any child in the class." Another physician quoted in the book says that "it is more important to look after a child's teeth than to send him to Sunday-school." Why not do both?

It will be pleasant for those peace-lovers who think we are spending too much money on our army and navy to note that, according to a statement made at the Convention of the New York State Music Teachers' Association, the country spends three times as much for its music as it does for military purposes. The largest item in the $600,000,000 spent for music is for musical instruments, $230,000,000; the smallest item, $8,000,000, is for opera—though the man who buys an opera ticket often feels that this item must be near the head of the list.

Federal Judge Smith McPherson, of Iowa, speaking recently before the National Press Association, said that Judges ought to invite intelligent criticism on their decisions. "A great many of the Judges seemingly believe that because they wear the robes of office they are and should be beyond criticism. That is fallacy."

John the Perfect, Philip the Good, and Ferdinand the Saint somehow do not appeal to the imagination as interesting conversationalists, but apparently they would have been included in Queen Victoria's circle, while King David would have been excluded. An exchange says that "a lady said to Queen Victoria that one of the advantages of the future existence would be that not only should we meet the interesting people of our own time, but we should meet those of other times as well—for instance, King David. 'No,' the Queen is alleged to have said, 'I will not meet David.'"

The explorer Carl Lumholtz, in his "New Trails in Mexico," speaks of the remarkable adaptation to their desert environment of the cattle in northwestern Mexico. In one place water had run short in December, but the cattle, feeding on the juicy cacti, were in good condition in April, and "would maintain themselves without water until the next shower, which more than likely would not come before July 1st."

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